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CHRIST'S PRESENT CONNECTION WITH HIS CHURCH.

WHAT is the present connection between Jesus Christ and his Church on earth? Does he exercise any direct agency in its affairs, or any immediate influence upon the souls of his individual followers? If any, what is the nature of that agency and influence?

It appears certain that for some time after his ascension, probably till the close of the Jewish dispensation by the destruction of Jerusalem, Jesus continued to hold direct personal intercourse with his Apostles and other prominent members of his Church, to converse with them, as it were, face to face, sometimes under a visible form, and always, we may presume, in a way which left no doubt upon their minds that they had held actual communication with him. Thus he appeared to Stephen at his death, and Stephen spoke to him as to a friend whom he saw standing before him. Thus too he appeared to Paul at his conversion, talked with him, and gave him orally his Apostolic commission. Paul says to the Galatians (i. 12,) that he received the facts and truths which as an Apostle he was to preach, not by communication from man, but by a direct revelation from Christ himself. He also speaks of the account which he gives the Corinthians (1 Cor. xi. 23,) of the institution of the Lord's Supper as what he had "received of the

Lord." His manner of speaking about his "thorn in the flesh" (2 Cor. xii. 7,) seems to imply that it had been a subject of *conversation* between his Lord and him.

Such a peculiar intercourse between Christ and his followers having once existed, and it being universally acknowledged that it has long since ceased, discrimination becomes necessary in the interpretation of passages of Scripture which appear to relate to the subject of our investigation. Some of these passages may refer exclusively to those communications between Christ and his church which have been just mentioned, and consequently we should be led into error by applying them to the present period of the Christian dispensation. In making this discrimination there is of course room for considerable diversity of opinion.

In the last words of the Gospel of Matthew our Saviour makes the promise to his disciples, "Lo, I am with you alway, even unto the end of the world." It appears to me, that in their primary signification these words are a promise of the personal intercourse which our Lord continued to hold with his disciples for some time immediately subsequent to his ascension, and that we have no warrant for extending their meaning any farther. They occur at the conclusion of a series of specific, personal directions to the disciples as the first promulgators of the Gospel in the world; and it would have been an abrupt and unnatural transition, suddenly to address them, at the conclusion, as the representatives of the church in all ages. If asked whether I do not believe, then, that Jesus is with the faithful promulgators of his Gospel in all ages, I answer that in an important sense I do believe it. I only say, that the fact does not appear to be asserted in this passage. And so far from finding any difficulty in the words, "unto the end of the world," I rather am confirmed by them in my view of the meaning of the passage. In no place in which these words occur in the discourses of our Lord can I ascribe to them any other meaning, than the close of the Jewish dispensation; as the nearly synonymous phrase, "the coming of the Son of man," appears to me to signify the kindred fact of the establishment of the Christian church in the place of the Jewish as the acknowledged dispensation of God in the world.

"If two of you shall agree on earth as touching any thing they

shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 19, 20.) It is easier to say what this passage does not mean, than what it does. It would seem as if every one, whatever may be his opinion of the nature of Christ and of his connection with his church, must understand the presence here spoken of in an extraordinary and special sense. That presence is represented as conditional, depending on the assembling and agreement of two or more individuals; whereas, if Christ be the supreme God, his presence must be unconditional and necessary, and he is present not only with two or more disciples when met together, but with each individual disciple, and with every individual man of every variety of character, and at all times. Even the Trinitarian therefore must understand the passage to promise the presence of Christ in some unusual and peculiar sense. Accordingly Doddridge supposes it to promise some miraculous manifestation of the presence and aid of Christ, in answer to prayer. And, in general, whatever be supposed to be the ordinary agency and influence of Jesus over the affairs of the church, the presence here promised must be considered something additional to that, some extraordinary agency or influence. I conceive that the passage either promises something miraculous and therefore applicable to the twelve alone, or else asserts the general fact of the prevalence of social prayer when offered by hearts animated by one desire and purpose for the promotion of Christ's kingdom.

There are other passages in the New Testament which, it seems to me, do teach something of the present connection between Christ and his church.

In the last conversation of our Lord with his disciples on the evening preceding his death are several expressions and intimations, of which the following are the most striking examples. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will *manifest myself to him.*" (John xiv. 21.) "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him, and make our abode with him.*" (ver. 23.) I suppose Christians of every age to have an interest in

these delightful promises, because the conditions are such as all can comply with. And in his prayer he prayed for those that should believe on him through the word of his Apostles, "that they may be one, even as we are one; *I in them, and thou in me.*" (John xvii. 22, 23.)

Passages in which the connection of Christ with his church is compared to that of the head with the body, and also passages in which it is compared to the union of the husband with the wife, will be readily called to mind and need not be specially cited, as I have no other use to make of them, than to observe that they indicate a union which is perpetual and most intimate.

There is a remarkable passage, (Colossians i. 16,) in which creation is ascribed to Christ. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him." I understand this passage, as it is lucidly expounded by Mr. Norton, to describe the new moral state of things produced by the preaching of the Gospel.

Moreover, Jesus is represented as king over his church, conducting its affairs by an authority delegated to him by the Father. He himself says, (Matt. xxviii. 18,) "All power is given unto me in heaven and in earth." Paul says, (Ephes. i. 20-22,) that God "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church." The literal nature of this kingdom seems to be very distinctly brought into view in the First Epistle to the Corinthians (Chap. xv. 24-28,) by its limits in point of time being expressly stated. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all."

These are specimens of the instructions of Scripture on the subject of our present inquiry. That they express an intimate connection between Christ and his church, no one, I think, can help seeing. Yet they are by no means particular and definite, and leave a wide range for the exercise of both reason and imagination in assigning their meaning. Different minds will be disposed to interpret them with various degrees of literalness, and to make them conform more or less closely to the general methods of Divine operation in providence and grace. I proceed very briefly to offer some sober and, as it appears to me, rational speculation, founded on admitted facts, by the light of which these instructions may be understood.

I begin with saying that every follower of Christ can pursue some such reflection as the following. 'I feel that Jesus has a most intimate connection with my soul. All my most precious hopes I owe to him. My character, my spiritual condition, however imperfect my attainments in holiness, are such as they could not have been, had he not lived and taught. That which is most valuable to me, which the whole world could not buy from me, is his gift. In seasons of meditation when I would gain higher conceptions of holiness and duty, in temptation when I feel the want of aiding strength, in sorrow when I need consolation and support, his voice comes to me with a power which no distance of time can diminish and speaks to me as no other voice does. I imbibe new spiritual life, perception and power from the contemplation of his perfect life. Virtue goes out from it. I gain from it new views of what purity, disinterested love, entire submission, obedience and devotion to God are, and I receive from it new hope, impulse and strength to attain higher degrees of goodness. I am conscious that by reason of my insensibility and sinfulness I am deriving from this source but a very small portion of the blessing which it might confer. I believe it to be inexhaustible. I find that the more I contemplate Christ, the more deeply I sympathize with him, especially the more I endeavor to be like him,—the better do I understand him, the more does he seem to me a living reality, the greater is his power over me, the more highly do I value the good he bestows on me, the deeper is my sense of personal obligation to him. I am continually experiencing, then, in my inmost soul,

in reference to my highest interests, momentous effects from the character and teaching, the life and the death of Jesus. Of what priceless good should I have failed, had he not come into the world. I say then that I have a most intimate connection with him. He is to me as an ever present holy friend, from whose counsel, encouragement and example I may continually receive enlightening, purifying, elevating, strengthening influences. Whether these influences be of the same nature with those which proceed from all true words and all holy character, only that in his case the words were more powerfully uttered and the holiness more exalted and perfect, or whether his spirit indeed surrounds and penetrates mine, like the Divine presence, I know not. I do not think it revealed; nor is it necessary for me to know. For all practical purposes it is the same as if his literal presence were with me. I could not expect or desire from his actual presence more powerful influences than I now receive. Thus do I experience the fulfilment of his promise, that to them who love him and keep his commandments he will manifest himself and will come to them and take up his abode with them.'

A similar train of remark may be pursued respecting the general condition of those parts of the world which have been visited by the light of the Gospel. Though the spirit of the religion has been very imperfectly comprehended and still more imperfectly acted out, how wide and deep have been its effects. How vastly superior in virtue, happiness, and all that constitutes the true elevation of man is New England, for example, over the most favored portion of the civilized world at the time of our Lord's coming. Could one of the first converts to Christianity have been suddenly transported into such a region from the violence, guilt, and misery with which he was surrounded, how would he have rejoiced in such a striking manifestation of the blessed effects of his religion. When we contemplate this vast difference, when we consider the holy character which has been formed and the consequent happiness that has been produced by the direct influences of the Gospel and its indirect effects upon those who are unconscious of its power in raising the public standard of morality, the purity, order and peace which it has caused to prevail, the promotion of domestic happiness, the elevation of woman, the attention given to the spiritual

and temporal wants of the poor, the diffusion of knowledge, and its general aid to the true civilization of man, we may truly say, they are the work of Jesus. But for him they would not have been. They are the consequences of his life and words. They are necessary effects of causes which he put in operation. When I contemplate these things, it does not seem too bold a figure, even for the chastened fancies of our own age and country, to call him the creator of a new moral world. In a very important sense, then, it may be said, that he is present in the world, in the effects of which he is the cause, in the character which he impressed upon his church, in the spirit which he breathed into it, in the influences of which his recorded life and words are the source.

I go farther and say, that it is scarcely possible to suppose, that having commenced this great work, having put in operation causes calculated to produce through all time ever increasing effects, effects not of an earthly and temporal character, but spiritual and such as a glorified spirit can best comprehend and appreciate, he is not now interested in the progress of that work; that he does not know the present condition of his church; that he is not concerned for its prosperity and success.

We may go one step farther. I can scarcely imagine Jesus an inactive spectator of the condition and progress of his religion in the world. When we consider how very generally Divine Providence sees fit to confer benefits on his creatures through the instrumentality of others, and that Jesus was the instrument for commencing the work of human redemption, we need have no difficulty in supposing him the instrument for carrying it on. I am prepared therefore to learn that "all power" for this purpose "is given him in heaven and in earth;" that he is "head over all things to the church;" that he "is to reign till he has put all enemies under his feet." I have no desire to assign such expressions any other than their literal meaning. I can understand by them that Jesus exercises a delegated providence over the affairs of his church—that he has power to order events for its welfare and advancement, and for the accomplishment of his own promise, that "the gates of hell shall not prevail against it."

C. P.

WARE'S HISTORICAL ROMANCES.*

WE have long desired to record our impressions of these writings, and although we take but late occasion, our delay has been in no unmindful or ungracious spirit.† The writings of Mr. Ware form an agreeable peculiarity in the literature of our time; they are religious without being sectarian. It is good and pleasant—as it is rare—to see the broadest human interests connected with the highest of all human concerns. Seldom, however, in this our age are religion and literature thus conjoined. Our general literature has no grandeur, no elevation; our religious literature has neither unction nor comprehensiveness—it is sectarian or ascetic. Mr. Ware, eschewing the disputes of the day, lifts us from the din of sects, from the strifes of surrounding profession and pretension, and conducts us to regions where we can be at peace in common sympathies. We scarcely know a change more invigorating or refreshing, than the transition of mind experienced by passing from the forms of our present life to those to which he conducts us. Very delightful it is to quit for a season politics and polemics, steam-boats and rail-roads, and sojourn a while in Tadmor of the desert, muse amidst its palaces, gaze upon the beauty of its heroic queen, stroll in the cool evening through its palmy suburbs, catch the sound of the lute or lyre on the sighings of the night; or recline at the feet of Longinus and hear sublimity and beauty illustrated from the great father of song by the great master of criticism. More instructive—to be transported to the mountains and the valleys of Judea, to wander on the banks of

* ZENOBIA: or the Fall of Palmyra. A Historical Romance. In Letters of Lucius M. Piso from Palmyra to his Friend Marcus Curtius at Rome. Fourth Edition. New York: C. S. Francis & Co. 1842. 2 vols. 12mo.

PROBUS: or Rome in the Third Century. In Letters of Lucius M. Piso from Rome to Fausta the Daughter of Gracchus at Palmyra. Second Edition. New York: C. S. Francis. 1840. 2 vols. 12mo.

JULIAN: or Scenes in Judea. By the Author of Letters from Palmyra and Rome. New York: C. S. Francis. 1841. 2 vols. 12mo.

† It is due to our Journal to say, that we should not have allowed Mr. Ware's last work—the only one that has appeared since the commencement of the *Miscellany*—to remain without an earlier notice, if the friend to whom we are indebted for this article had not promised us what his engagements prevented his preparing until recently.

Jordan, to listen to the reaper's song, or rest under the loaded vine. With higher pleasure yet, in this twilight of the world,—to mark the low murmurs of the people looking vaguely to the future; many wearied with the night and longing for the day, some few with joyful faith hailing the star that pointed the way to Bethlehem: then, with these few to follow him whom the world would not receive along the hard pilgrimage through which he proclaimed glad tidings of mercy—in many travails and in many tears, until those who would have had him an earthly king made at last the cross his throne, and for the crown of Israel gave him the crown of thorns. And the moral effect is sustained, if we pass from Jerusalem to Rome, and from the judgment-seat of Pilate to the court of Aurelian, to find, after three centuries, the spirit of Calvary glorified through a red sea of martyrdom, and prepared to wade yet through another deeper and darker than before.

Mr. Ware with a wise fancy opens these ages to us in vivid glimpses, and imagination, awakened by suggestion, apprehends their forms and their life. To reproduce such periods, to make us feel them in their reality, if it abase our pride, must also exalt our gratitude. If it show us that we have little to boast, it will show us we have much to enjoy. If our truth is slightly tried compared with the independence which held precarious life under a tyrant's will, a great blessing is the freedom which supersedes the temptation. If our piety, guarded in its tranquil worship by omnipotent law, bending in churches where no heat of summer scorches the cheek and no blast of winter disturbs the folding of a robe, can claim no equality in zeal with that which amidst burning temples and plundered homes sought out caves in the earth and whispered its midnight supplications, we should more fervently thank God, that we have not to confess him on the rack or praise him in the fire. If our ministers are sheltered in peaceful dwellings, and better sheltered in social reverence, if our missionaries leave our shores with the companionship of their wives and provision for their comforts, it is for us to appreciate the change which gives free course to the Gospel, which encircles the settled preacher within the bulwarks of civilization, and which waves over the head of the emigrant preacher the flags of this civilization, that in every region of the earth have become fearful to the savage. But we

are not to use the phraseology, nor assume the merit, which belong to times when the minister declared Christ in the face of death, and when the missionary went forth on the angry world without companionship of wife or provision for comfort—his life in his hand and his ways only watched by Heaven—with no weapon but the sword of the spirit, and no flag but the banner of the cross. Many of the scenes and incidents which Mr. Ware calls up before us enable us to estimate our difference of position from that of primitive Christianity, and in this, as we have suggested, they afford us a lesson for both a thankful and a modest spirit.

The writings of Mr. Ware display qualities which, in other ways, are antagonist to many tendencies in the literature of our day. We mention, first, their *purity*. We may attribute this characteristic to them both morally and philosophically. The ideas and the feelings are transparent. The shadow even of an unhallowed association does not cross their brightness. And this lambency is in no wise cold; it is bountiful dew upon quiet but sunny fields—not the sparkling snow upon winter hills. The language, too, is pure as the subject-matter; simple, clear, unaffected, nervous; in a word, sound Saxon English. In many of our present fictions, it is hard to say which is most debased, their morals or their diction. We should find it difficult to decide in which point their authors were most successful, in painting the manners of Newgate or imitating the slang of Old Bailey. Nor is the matter mended, if we ascend higher in the scale of fashion—the fashion, we mean, of modern fiction. Almack's, as the novelists delight to describe it, is not much nearer to the decalogue, than the place of ragged crime; and the barbarian jargon in which these novelists choose to make the aristocracy mash French, Italian, and English together in most inhuman mixture, may fairly rival the jabber of the police officers; as if that would seem the most appropriate for romance which violates every law of God, and every principle of grammar.

We shall mention a second quality in Mr. Ware's writings, and it is the only other one on which our space will allow us to dwell in general terms. We do not presume to very accurate definition, when we call it *thoughtfulness*. A tranquil spirit of meditation pervades them, which evinces a true independence of mind. This is the age of passion, of spasm, of convulsion. Intensity is the

test of strength, as strength is now adjudged; and as it happens, intensity is the most easy of imitation. Intensity belongs to passion in its rudest and strongest forms; mental, like muscular excitement generates itself by sympathy, and sympathy produces imitation. Intensity, though it may characterize original genius, implies partial and imperfect development, therefore it is soon worn and rapid. The mass for the time are moved: it is the few who have thoughts to ponder in their own hearts, that go out at even-tide in the fields to meditate, and to these few, when the fitful fever has passed away, we delight to come. This characteristic thoughtfulness united to a sense of beauty constitutes the classical imagination. Such imagination deeply imbues these compositions. The energy of the imaginative faculty, generally, is manifested through the works under our consideration, by the reality they give to past and distant life. We move among the personages. We hear them in daily converse. We become intimate with their social forms. The inward eye grows habituated to their private dwellings and public buildings. We mingle in their domestic and general pursuits; and after the lapse of fifteen centuries, we pace with familiar fancy the streets of Rome and of Palmyra, and enter as old acquaintances the courts of Aurelian and Zenobia.—We have called the imagination displayed in Mr. Ware's writings *classical*, not merely from the nature of the scenes and objects in which it most delights, but also from the qualities that distinguish their reproduction. These are simplicity and grace. Mr. Ware has very high descriptive powers, but his delineations, though fully in the light and most distinct in outline, are generally subdued and chaste. He has the eye and the pen of a painter; he groups his figures with effect; he loves nature with enthusiasm and reverence, and constantly delights his readers with landscapes abounding in variety, poetry, and truth. Nor are they mere descriptions; they are ever so interwoven with moral associations, that while with pictorial beauty they interest the fancy, with a mute but impressive meaning they address the heart.

From this general praise we would make some exceptions: especially, we would except the description of Macer's martyrdom in *Probus*. It is too minute and coarse. It is not in keeping with the spirit of Mr. Ware's genius, or with the tone of his writ-

ings. Mr. Ware knows—few better exemplify the principle than he does himself—that the artist of pen or pencil produces his finest impressions by suggestive touches, and not by elaborate expansion. This is peculiarly the case in tragic painting. By the one he moves pity or admiration, by the other he stirs up horror or disgust: the first is the true effect of high dramatic power, the latter it is as easy to produce as it is most desirable to avoid. The careless boy thrown into one of the most fearful of Hogarth's prints, the captive counting the notches in his stick in Sterne's exquisite sketch, have received the award of criticism; and in these, with thousands of instances besides, the decision of criticism is the verdict of nature. We do not say that the description of Macer's martyrdom has not power, but the power is not such as we look for in our author. We are bound however in justice to observe, that, although in the main erroneous, it is relieved by some touches of gentle feeling and of genuine pathos. While we are upon fault-finding we may as well add, that Mr. Ware's style, excellent as it is, sometimes needs saliency, and that the length and matter of his conversations are occasionally disproportionate to the amount of incident. We apply these remarks to all the works, but more to the latter two than the first, and more to the last than any. Make what exceptions we may, the writings of Mr. Ware are a noble addition to Christian literature, and they entitle the author to a prominent place among the benefactors of the Christian world and the Christian church.

We shall say something of these works specifically, but we have not space to say much. The *Letters from Palmyra* have received appropriate and deserved applause. They have been extensively reviewed, and they have now become classic. We shall confine ourselves to the latter two; and we shall begin with *Julian*—as first in the order of chronology, though last in the order of composition. Julian, by parentage of Israel, by birth of Rome, visits relatives in his native region of Judea, and while away writes a series of letters to his mother describing his tour and his sojourn, detailing at the same time incidents and feelings that arise in the interval. The principal incidents recorded are an insurrection of the Jews at Cesarea; the preaching of John the Baptist; the appearance, and crucifixion of Christ. The principal feelings dwelt

on, are Julian's change from half Roman to zealous Jew, and from zealous Jew to almost a Christian. *Probus* is a historical picture; the subject—the condition of Christianity in the last days of Aurelian. It is full of thought and beauty; it contains much matter for instruction, and has abundant topics for reflection. Both works present several admirable delineations of character, of the light kind as well as the solemn. Of the former, Zeno, the talkative but goodnatured Greek, in *Julian*, so overpowering in words, so unobtrusive and disinterested in deeds, is a pleasing example. So is Solon, the librarian, in *Probus*—a very amusing specimen of the Roman antiquarian, a heathen Magliobacchi, or rather, perhaps, an unchristened Dominie Sampson. More amusing still is the slave Milo, with his love of his master and his contempt for his master's religion—his abhorrence of Christian books, each of which in his imagination is a magical and mysterious Pandora's box. The grave characters are well drawn and well contrasted. Onias, the uncle of Julian, is a very complete and consistent creation—a stern, honest, earnest Jew, an Israelite with his whole heart, an enthusiast, ready at any hour to deal death or endure it for the honor of the law or the glory of the temple. Judith, his daughter, is a sweet personification of female hope, purity, and goodness. She has no sympathy with the warlike expectations of her country; she can see no exaltation in strife; and she yearns for something, which the spirit craves, but cannot explain. She gives us an idea of those women of whom Israel had not a few, whose true and trustful nature at once hailed the Messiah whom their sterner brothers could not understand; they it was, who sat at his feet, and stood by his cross. Bigoted priesthood Mr. Ware displays in some strokes of effective portraiture. Zadoc, the Jewish doctor, in *Julian*, has an appropriate counterpart in Fronto, the Pagan priest of Rome: both showing how complete in evil, how identical in character, intolerance is, under one set of institutions as another. What the law was to Zadoc, the image of Apollo was to Fronto; and what both were to those, the creed is to the modern zealot; the ancients sent their victim to the rack, the modern sends him to perdition. Nicomachus, a generous Heathen, stands contrasted with Fronto; and while one pleads for toleration, the other cries for blood. Shammai, in a similar manner, is the opposite of Zadoc.

Shammai conceived there was goodness elsewhere than in Judea; this was as rank in the nostrils of the Zadoc, as the supposition that a heretic could be saved is to many doctors of our own enlightened age. "Yea, said Shammai,———but after all that hath been done for us, and in spite of the law and our worship, the Jewish world is but as any other. Jerusalem smells not sweeter, I fear me, to the Lord, than Rome or Alexandria." "The man is mad, quoth Zadoc, and speaketh blasphemy. Verily, Shammai, it were a righteous act to cast thee out of the synagogue." Here spoke the true bigot.

• But the highest and most intensely drawn characters in these works, are Aurelian, the proud Roman and monarch-soldier, and Macer, the fearless Christian enthusiast. Aurelian stands out before us in a portrait vigorous and impressive, which seems not merely a likeness from history, but from life. Beneath the show and even the substance of many noble qualities, we perceive the temper of tyrant and of despot; and as resistance to his will provokes his anger, we perceive that temper bursting out most fearfully to the surface. In this impersonation of Mr. Ware's the mind conceives a very distinct image of the man;—the man of daring, and the man of blood; the man austere, ambitious, superstitious, cruel, yet strangely mingling these qualities with splendid capacities, and occasionally with a princely magnanimity; a man bowing down his soul to a priest, a man withal of no common wisdom; a man of harsh and unyielding nature, and capable, notwithstanding, of good and generous actions. On the other side, we have the character of Macer—a remarkable composition of soldier and of saint, of the old Roman legionary and Christian convert, of dauntless enthusiasm and childlike meekness. He is a good example of the power of a new and great idea thrown into a rude and ardent mind: and mighty indeed must have been the results of the sublime idea of Christianity on many a mind similar to Macer's in the Roman empire. Drawn from the dark world of idolatry to a marvellous light, drawn from superstitions that covered life with impurity and death with fable, the love of a benignant Saviour, the assurance of a blissful heaven, must have agitated the souls of Heathen converts with an ecstasy of which our sober faith can afford us no conception. Reckless of consequences, they would

tell their joy to the world, and not a few, impatient for the promised glory, would rush madly to the flames. Of this life-despising zeal, this wild heroism, Macer is a striking and natural illustration:—a zeal and heroism that glorified the age; and insane though these Macers seem, there was a wisdom in their folly superior to all the cunning of the world which mocked and killed them. A contrast significant and instructive is given us in this monarch and this martyr. Aurelian was wretched in his palace and his power; Macer in his indigence was happy, and his faith endowed him with an inheritance which made him rather pity than envy kings. Aurelian, any more than Macer, was not proof against those who can kill the body. Murdered by the men whom he was leading to murder, he had the martyr's end without the martyr's spirit or the martyr's honor; nor was it inappropriate for the persecutor to fall by the assassin.

Closing our remarks on these works, we are driven to reflect on two important aspects of the Church,—the Church militant, and the Church regnant. The Church militant was most glorious. Never was self-devotion or self-sacrifice so manifested as a characteristic of humanity as in that age; when all who confessed the cross were brethren, when they took joyfully the despoiling of their goods, and counted not their lives dear unto them, so that they might fight the good fight and keep the faith. Never has the disinterested spirit of humanity, its sense of duty, its loyalty to right, its love of truth been so glorified as in the martyr-age of the Christian Church. But, when we take the other aspect of the Church—when we compare the church regnant with the church militant—in despondency we bend our heads, and our hearts mis-give us. Which, we ask, was the more ferocious, or which the more inexcusable,—the fury of Paganism against Christianity, or the hatred of Christianity against heresy? In clearer terms, which was the worse, for Pagans to burn Christians, or for Christians to burn each other? The Pagans had no law of universal love such as Christianity had proclaimed, no law of universal brotherhood such as Christians professed. For a long time Christians were allowed to travel and to preach through the Roman empire, and when at last they suffered evil, it was from many other causes than the intolerance of their opponents. Christianity

was a new thing, it was not understood by princes or by the vulgar. The princes supposed it treason, the vulgar thought it worse. To offer incense became with both a sort of criterion of citizenship. It was after the fashion of the times—an "oath of allegiance"—a "test and corporation act."* It was enforced according to the temper of the popular mind, or that of the Ruler, and as this temper was commonly evil, numbers always became victims. But, when we compare Heathen with Christian persecutions, they appear insignificant. In Spain alone, from 1481 till 1808, the Inquisition averages its hundred victims a year, burned at the stake, with the accompaniments of processions and psalmody. This is but a single region of the Church; and we refer to none of the minor punishments—to the numbers terrified by secret visits—to the numbers tortured by preliminary examinations on the rack—to the numbers buried in dungeons—who from the hour of confinement were never again to see the sun of heaven or the fields of earth. These, too, are but a single portion of the world and a single agency of the Church. Shall we say any thing of the Crusades and the saturated soil of Palestine? Shall we speak of the south of France and the valleys of the Alps, with the groans and the tears and the tortures of the Waldenses and Albigenses? Shall we speak of South America, and the reeking fumes of slaughtered natives, with a cry for vengeance on Christian cruelty in every atom that danced in a sun-beam? No: we forbear to speak. But we cannot silence the Past; we cannot silence History that shouts aloud in tones of thunder and tongues of fire.

One circumstance connected with these phenomena has not, we think, been sufficiently considered or sufficiently developed. The point we mean, is the awful amount of evil of which religious men, sincerely religious men, can be the agents. The religious element in our nature, like every other element in that nature, may be excellent or otherwise, according to the character impressed upon it, or according to the influences by which it is directed. Different, however, from the other elements of our nature, it admits of an

* It is not long since no man could hold office in the British Parliament or Government without taking Bread and Wine in communion with the Church of England, commemorative of Christ's mission and death:—and many took them, who neither pretended, nor were supposed, to believe in the outward signs or the things they signified.

intensity and range of power, which are untiring and unbounded. Belonging to the spiritual capacities of our being, religion partakes of their infinitude and strength; or rather it is the manifestation of that infinitude and strength. Measureless it is, whatever its direction; and as it can raise humanity to heaven, it can sink it to hell; as it can fill the soul with the seraph's love, so it can darken it with Satan's hate. And either of these results may proceed from Christianity; nay, owing to its spirituality, from Christianity peculiarly. Christianity as an evangelical sentiment is a religion of exceeding mercy, Christianity as a dogmatic system is a code of rigid intolerance; Christianity as an evangelical sentiment forms the most godlike of all characters, Christianity as a dogmatic system has been illustrated by beings of such dreaded inhumanity that memory shudders to recal them. One characteristic of Christianity, applied to a false and a wrong purpose, has led to much of the evil which the true men of the Church deplore, and which as true men multiply will be deplored more widely. The characteristic we mean is the *uncompromising* nature of the Gospel. When the individual applies this principle to conscience and duty and limits it particularly to himself, it issues in exalted purity of soul; but when he applies it to opinion and makes opinion crime, then we have the very root of bitterness, which from age to age has put forth so many poisoned branches and covered the nations with such baleful shade. This implied infallibility on the side of power, and imputed guilt on the side of opposition to it—in things of doctrine, while the power was sufficiently concentrative, kept the Church for centuries a terror to the thinker, and now that the power is broken, the tendency which operated in the united mass is communicated to the several fragments. Each would be all-sufficient for itself and for the others. Wrath and bitterness of contest there are abundantly, but fortunately for freedom the sword and the scourge are shattered in the strife.

The abuse of our lower nature we call vice, and mark it with disgrace: the abuse of our higher nature, however, has caused sufferings to mankind greatly more extended and far more permanent. The vices of the passions, unlike the evils of the spirit, are soon exhausted or may be resisted; they expire in their own violence, or their ability to injure is abolished by the laws of

society. Against the common vices there are many safeguards: a liar will be detected, and being detected shunned; a thief will be caught, and being caught imprisoned; a sensualist will dissipate his wealth, and that being gone his career soon terminates. But when priests combined against the liberty of the soul, they were as gods among their kind, and now many who denounce their names keep alive their spirit. Protestantism roars fiercely against Popery; but Protestantism to this point of its history—in all the English forms of it especially, including in these the American—without the power of ancient Popery has the elements of its intolerance, and without the gentleness of modern Popery is as much the slave of tradition and authority. Popery once threatened opinion with dungeons here and damnation hereafter; ancient Popery, with its dungeons, is no more; but modern Protestantism, as if to make some compensation for their loss, proclaims against heresy as stern, as lasting a damnation. The note of perdition, once shrieked in a single voice, Protestantism choruses in many tongues. Athanasian Latin she has faithfully translated into her multitude of vernaculars. "Whoso will not thus think, without doubt he shall perish everlastingly," in essence, has been the common burden of her wail. Set to many variations it has been throughout the compass of creeds and articles, but the theme has been the same. Anathema, anathema—always, this has been the sound of her churches, echoed over Christendom and prolonged in the loud bigotries of every uncharitable bawler.

We do not confound the real Church of Christ with the outward: and we should be sorry to have the outward Church judged by her recorded history. If martyrdom were made a test of excellence, we fear the order of excellence should be reversed to gain her a sentence of approbation; we fear that her glory would be greater, estimated by the martyrdoms she has inflicted than by the martyrdoms she has endured. We trust the time is to come, when the Church universal will realize the hymn of her Master's birth and the temper of her Master's death—giving glory to God in the highest, peace and good will to men upon earth; when to every nation and condition of humanity she will be a true sacrament of holy things—an outward and visible sign of an inward and invisible grace. G.

A VOICE FROM THE WEST.

SERVANTS of God, awake!
Our Zion mourneth on her holy hill.
Who unto hungry souls the bread shall break,
Or lead them by the waters pure and still?

Nature hath spread her store,
Her boundless store, of wealth beneath our feet;
But now, alas! to Sabbath bells no more
Around the altar of our God we meet.

We know that hearts are knit
By the strong ties of home and love and land,
We know how hearts are wrung when visions flit
Across our thoughts, of many a broken band.

But will ye not, for Him—
The Sufferer upon Calvary's lonely height—
Will ye not feed the lamp that burneth dim,
And on our spirits shed its holy light?

We have forsaken all—
Home and our kindred—for an earthly gain;
Will ye not follow, when our spirits call
For aid our many burdens to sustain?

Oft to the lowly bed
Your lips shall whisper messages of peace,
And bid the pilgrim, undismayed, to tread
The vale of death, since there his sorrows cease.

The lambs within our fold
Need a good shepherd to direct their way;
The fields are white to harvest, and, behold!
The reapers linger, nor improve the day.

Oh! by the love ye bear
To Him who gave his Gospel to the poor,
Forsake the flowery paths, his toils to share,
And win the crown his promises ensure.

BENEATH AND ABOVE THE TEMPEST.

THE way in which trials affect men depends, no doubt, in some degree on the natural temperament. Trials which would crush the despondent, fall lightly off, like rain-drops from forest leaves, from the hopeful and sanguine. But it depends, much more than on the natural temperament, upon the point of view from which we look at them. If we suffer them to rise above us, like a spreading cloud they soon fill the heavens and shut out all light, and the strongest and most hopeful despond and despair. But if we look down on them from an elevation whence we can see them as they lie under the clear sunshine of religion, that which before was so hopelessly gloomy glows in the light

In the summer of —, with a party of friends, we were crossing the Alleghanies. Our way led us over Laurel Hill, one of their highest ridges. Whoever has travelled that road must remember the prospect of almost unrivalled extent and grandeur which on the summit of the mountain opens before the eye of the traveller, as he looks towards the west;—the immense forests on the sides of the mountains—the cultivated lands below—and beyond, the blue mountain-ranges rising like the walls of a vast natural amphitheatre and inclosing all. The day had been unusually hot and sultry. During the latter part of the afternoon the clouds began to gather, and before we reached the foot of the mountain the first drops of one of the most furious thunder-storms we have ever witnessed began to fall upon us. The sky was black, as if the night had suddenly shut in. The summit of the mountains was entirely hid. The clouds hung low and drifted in black masses along their sides, while the thunder and lightning burst in such incessant peals and flashes that it seemed as if we were embosomed in these fearful agencies of the Almighty. It was too terrible to be sublime. We however pushed on, and as we ascended the winding road, through the furious and blinding gusts and into the midst of the clouds and the very region of the storm, it seemed as if we were entering into “the waters above the firmament.” It was not long, however, before we left the tempest behind us, and when we reached the top of the mountain, we stopped and

alighted to look back on the scene. The sun was about two hours high. The sky above us was perfectly clear; not a stain appeared upon it, except one long and narrow belt of cloud lying like a bar across the west. It was so low as to screen from us the direct rays of the sun, and yet so much raised above the horizon as to permit its light to shine in, with full splendour on the scene below us. And that scene, with its infinite variety of landscape, its brilliant lights, its black shades, was one fitted to be the admiration and the despair of the painter. The storm still hung around the sides of the mountains. The lightning rent the clouds apart, and it seemed as if we could see their immense masses shaken by the thunder. But though the storm raged as before, it was now beneath us. The clouds, as they swelled and were drifted on by the wind, resembled a stormy sea. But now they were not all black. As they were lifted and borne on by the wind, from every chance elevation the beams of the sun were reflected as if from the ridges of the waves, and here and there, raised above the general level, appeared what the fancy easily shaped into rocky islands, their scattered peaks on fire with the slant rays of the descending day. We continued to watch the scene till the thunder ceased, and the clouds grew thin and slowly passed away. And as they disappeared, all nature shone forth, clad in her bridal garments. Below us the forest was spread out like an undulating sea. Now and then little tufts of mist, like floating gossamer, rose up from amidst the trees, and glowing in the sun hung lightly for a moment, and then floated upward into the sky. And across the whole breadth of the wilderness you might trace the light and narrow currents of air, for wherever they passed, the wet leaves turned and glanced and glittered in the sun. In the valley the fields were clothed in fresher green, the air was alive with birds, and the skies bent over—the fitting dome of this vast temple of which the earth was the floor.

Like this scene are our earthly trials. Viewed from below, their dark places unilluminated by the light of religion, they are gloomy and hopeless. Seen from a higher elevation, beholding them as the light of religious truth shines upon them, that which from beneath appeared so dark, from above glows with light. So too, as we approach trials, they are black and threatening. From

their concealments the thunderbolts are cast upon our defenceless heads. But if we are faithful, and do not falter but ascend the road of duty though it lead into the midst of the tempest, when we have once passed through and look back upon it, we behold the same scene, but how changed! The lightnings flash harmless at our feet. The thunders roll away and their echoes die in the distance. The clouds are dispersed. And as we would not forget such a scene in the natural world, so the trials of life, if we have met and passed through them with a faithful spirit, we gladly remember when all else is forgotten. P.

THE MYSTERY OF THE KINGDOM OF GOD.

A SERMON,* BY REV. CHARLES W. UPHAM.

MARK iv. 11. Unto you it is given to know the mystery of the kingdom of God.

It is the usual fate of discoverers in moral or intellectual science to be misunderstood and misrepresented. They are even more likely to be thus misrepresented and misunderstood, in proportion to the clearness, simplicity and obviousness of their principles. The human mind seems strongly inclined to the conclusion, that difficulty in discerning a moral or spiritual truth is one of its essential elements, and proper evidences. If the literal and obvious meaning of a proposition is plain and intelligible, for that very reason it is distrusted and avoided. It must be shown to have a deep and mystical import before it can become acceptable. This is owing to a strange impression which still prevails among men, that philosophy and truth are, from their nature, at variance with common sense. This feeling was encountered by the Founder of our religion and his first followers—indeed the latter partook of it largely—and it soon so prevailed over the faith of the churches, as utterly to pervert the character of the Gospel, which has not yet been

* Delivered at the Ordination of the late Rev. William V. Thacher, as an Evangelist, October 14, 1838.

recovered from the mystifying imaginations, perplexing speculations, and sophistical subtleties, under which its simple doctrines were buried and suffocated. This word 'mystery,' found in the text and some few other passages of Scripture, was seized upon with great avidity and made to further the designs of those who, actuated by this prevailing passion for the obscure and difficult, loved darkness rather than light. Our Lord and his first followers happened to use, once or twice, such forms of expression as the following, "what has heretofore been a mystery is now to be explained by the Gospel." Instantly the lovers of the wonderful and inexplicable, closing their ears to the actual import of the declaration, and seizing exclusively upon the *word, mystery*, cried out exultingly—"they preach unto us a mystery"—"the new religion has mysteries." And they went to work forthwith, in good earnest, to fabricate and accumulate mysteries for it, until they finally wrought it into such a form that they could not understand it themselves, and as the only alternative left, insisted upon it that it was all the better a religion because it could not be understood. When we look over a modern creed, and upon a review of its lengthened train of metaphysical and scholastic articles express our inability to understand them, it is replied to us that we ought not to expect to understand them, and that there would be no merit in believing if we did understand them.

The Christian religion can never command such a conviction in the minds of men as is necessary to make it operative over their lives, until the whole load of superinduced mystery is thrown off, and its original Divine simplicity and intelligibleness brought to light. There is not a single mystery in the Gospel. There cannot be in any revelation; for just so far as it is mysterious or unintelligible, it fails to be a revelation. There are mysteries innumerable in life, in creation, in death, and in providence, but there are none in the Gospel of Jesus Christ. So far as it goes, it removes and disperses mysteries—it introduces no new ones.

The text alludes to one of the mysteries it removes:—"Unto you it is given to know the mystery of the kingdom of God." It is the purpose of the present discourse, to ascertain and determine what was the meaning of our Lord when he used the expression, "the mystery of the kingdom of God?"

It requires but a plain, common sense view of the state of the world, in reference to its moral wants, at the promulgation of Christianity, to reach a clear, instructive and satisfactory solution of this question.

The Jewish people had been educated under a system of government and society of which God was the great lawgiver and administrator. And although in its early periods, from the time of its foundation for several centuries, it had been dignified, protected, blessed and hallowed by the most awful, glorious, and sublime manifestations of the special Divine presence and favor, and although to a considerable extent during their whole history they had experienced evidences of an almighty controlling power in the conduct of their affairs, yet it was evident that the Divine government over their nation had not at any time been so complete as it might have been. There was too much hardness of heart, irreligion, and rebellious infidelity among them at every period of their annals. And it was, in fact, a part of their religious belief and system,—an essential part too—that it was imperfect, preparative, and initiatory to another and a perfect government of God about to come. This was the burden of all their prophecy, the topic of all their literature, the basis of all their meditations. They looked for the advent and display of “the kingdom of God.” This idea inspired their eloquence and poetry, and gave its distinctive impression to their manners, institutions and spirit as a nation. As may well be supposed, an earnest curiosity was felt respecting the circumstances that would attend the introduction upon earth of this visible and all-glorious dispensation and exhibition of the government and reign of God. Every mind was intently speculating and conjecturing concerning it. Some had constructed the whole imposing, gorgeous and magnificent movement in their imaginations, and beheld in anticipation the advent of the reign of the Most High, ushered in by all the pomp and glitter of earthly grandeur and military power. This was the prevailing form of expectation. Others, again, thought that the Lord would come to reign, attended by the subject elements, and borne in on the prostrate powers of nature; they looked for miracles and prodigies, clouds and darkness, thunder and lightnings, meteors and starry hosts, to accompany and welcome him to his dominion. The mode, the time, and all the circumstances, being unknown, were subjects of the most pro-

found and anxious curiosity and interest. It was in this sense that the kingdom of God was a mystery to the Jews. And it was in reference to such points as these that Christ dispelled the mystery and made known what before was dark, doubtful, and unascertainable. He taught them that their expectations were erroneous, so far as the mode of the coming of the kingdom of God and the nature of its influence were concerned. He endeavored to make them understand that it was not to be introduced by any display of worldly or temporal power, nor by the use of such modes of influence as they had conjectured and depended upon, neither love of glory, nor love of country, nor any of the passions allied to them. The kingdom of God, he taught them, consisted of righteousness, peace, and a holy spirit, and was to be brought about by the invisible, gentle, and diffusive influence of all moral virtue, purity, and beneficence, shining in the examples of its subjects, and caught from life to life. They were thus to prove their allegiance, and to win conquests for their cause. In teaching this Jesus made known to the Jews "the mystery of the kingdom of God."

At the same time and by the same means he made known the "mystery of the kingdom of God" to the Gentile world. The natural craving of the human mind and heart for religion, and the absolute necessities of human society, calling for a governing power over its members additional to all temporal sanctions, are manifested in the whole history of the race of man. His spiritual nature is altogether too discernible by himself, for him not to know that as an individual, and as a member of society, he ought to be brought under other and higher influences than can spring from earth and time. Hence the infinite variety of superstitions, and polytheism, and idolatry to which all Heathen nations are found addicted. The ingenuity and imagination, the skill and taste of the mind have been more expended in providing a supply for this want than in any other direction. The classical ancients had fabricated the most imposing, complicated, and philosophical theologies, and had done all that wisdom, wit and genius could do to meet the necessities of the case. But it was evident to all observers of reflection and discernment, and was fast becoming evident to all men of every description, that neither the happiness nor vir-

tue of the individual, nor the peace, order, or safety of the State could be secured or maintained by the means which, previously to the revelation of Christianity, had been contrived to satisfy the spiritual nature of man, and bring him under those absolutely necessary restraints which religious principle only can suggest. The Gentile world were accordingly, as well as the Jews, looking for "the kingdom of God," and it surpassed their wisdom, and baffled their ingenuity, to determine in what manner it could be introduced. To them the Saviour came, and made known "the mystery" which they had tried in vain to solve. He taught them that the world could only be securely subjected to that influence, which the moral and spiritual nature of man absolutely needed, by abandoning the fanciful inventions of superstition, polytheism, and idolatry—by being led to the knowledge of the *one*, and to them unknown, God and Father of all—by acquiring that spirit of love and holiness which God demands of his creatures—and by conforming their lives, conversation, desires and purposes to those laws of truth, righteousness, charity and sympathy which the Gospel inculcates and its Author and Finisher perfectly exemplified in his own person and character. In this sense Jesus made known "the mystery of the kingdom of God" to the Gentile world.

That mystery still remains to be explained even to what is called the Christian world. Men are still in the dark in reference to the establishment of the kingdom of God. This is what is really aimed at by all disinterested and benevolent patriots, statesmen, and philanthropists. Although they do not generally describe their object in this form of words, it is the same in substance. Whether called the kingdom of God—or the public welfare—or the interests of posterity—or the improvement of society—or the greatest good of the greatest number, it is really the same thing. When we look over the surface of the world, we see all its different communities aiming at the accomplishment of this design, and it is evident, from the vast variety of expedients and means they resort to, that no clear and certain method is discerned by any of them in which it can be attained.

It seems to be the opinion of large multitudes of men, in the present age, that this end is to be reached through certain improved forms of government, and civil institutions. Politics, therefore,

absorb very much the thoughts of those who are striving to bring about this happy state of things. It is thought, that by revolutions and reforms in the old countries, and by developing still further the leading principles of the systems of government established among us in the new world, the welfare and happiness of the people will best be secured. In this prevailing direction of human effort at the present day there is as much error, and will be as much disappointment, as there was in the methods of government and social influence employed by the ancients. Good institutions, representative government, free and frequent elections of our civil rulers, the extension to all of their just political rights, and the passage of legislative enactments for the promotion of order and the suppression of vice, are, each and all, good things—worthy of the most strenuous struggles to obtain, and of the greatest vigilance to keep. But if any one supposes that the happiness and virtue of the people, which is the true “kingdom of God,” can be secured or essentially approached by any or all of these things, he is greatly mistaken. So far from promoting the welfare or safety of associated or of individual man, the attainment of these merely political rights and privileges will only lay him more open to the ravages of sin and passion, if they are permitted to grow and act without restraint. There is reason to apprehend that the people of this country are very generally in a delusion on this subject; and it is a delusion which if not dispersed will surely be fatal. A free country, whose institutions rest upon the principles of the equal and universal distribution of political power among the people, cannot long subsist in peace, order, or comfort, unless the kingdom of God, in its true sense, is established among them. The experiment of getting along without reference to the influence of religious obligations upon the hearts of the people, merely by means of human legislation and temporal motives and the extension of liberty to all, has begun to exhibit some of its natural and inevitable results. Nothing can be more certain, than that the progress of civil and political liberty will also be the progress of disorder, violence and corruption, unless the people are brought more and more under the law of God as they are more and more relieved from the restraints of human government. This is a subject which ought to arrest the notice of our public men, and of all

interested in our free institutions, much more than it has done. The only safe substitute for a strong government is religion in the hearts of the people. The degree to which a people are religious, is the measure of their capacity for freedom. Just so far as the Gospel builds up the kingdom of God among men, it will not be necessary to subject them to the pains, penalties, and restraints of a temporal law. To this extent, and on this condition only, is political liberty a blessing to be desired, or a state to be endured.

Our fathers were wiser than we are on this point. They saw clearly that "the kingdom of God," that is the prevalence of virtue, order and happiness in society, could only be secured by maintaining the power of religion. Their great mistake was in attempting to maintain religion by the aid of the State. They thereby made religion dependent on the State. They inverted the pyramid of society. The State cannot maintain religion, but religion alone can maintain the State. This is the fatal error of all political and legislative church establishments. But while we rejoice that we have escaped the evil and the error of attempting to support religion by law, let us not forget that law cannot be supported without religion. This then is the great duty to which our citizens are called. If they would be worthy of the privileges they are permitted to enjoy—if they aspire to the name and praise of patriotism—if they feel the noble and generous impulse to do their country a real service and promote the improvement and welfare of society, let them recognize it as their chief duty to bring the influence of their authority and their lives to bear in favor of the principles of Christian truth, virtue, and piety. By the prevalence of these principles only can "the mystery of the kingdom of God" be revealed among us. Unless they obtain a controlling power in the hearts of the people, there will be no safety in committing our interests and rights to the government of the people, and our boasted liberty will be our ruin. He only therefore is a true friend to his country, who labors to strengthen the force of moral and religious principle in the hearts of the people. Such a man is the only real patriot—the only wise statesman, and in the sight of God, stands in the front rank of the benefactors of his species.

Within the last few years another method has been contrived for

the purpose of bringing about the reformation of society, and securing the establishment of the kingdom of God on the earth. I mean, the organization and operation of large combinations of men, aiming at the extirpation of evil and the advancement of good by the agency of the social principle of our natures, concentrated at particular points and acting with all the energy with which ingenuity and perseverance can clothe it. For a while sanguine hopes were entertained, that by these means the great end might be accomplished, and, one by one, the various sins and follies which deprave and afflict humanity be rooted up and swept from the face of the world. But, I apprehend, that of late this hope has been growing dim. It has been discovered, that social power is a weapon that both sides can wield. The evils and corruptions of society have seized it for their own defence. Associations for reform are encountered by combinations and parties opposed to their projects, and when it is seen how much of unholy passion and unworthy artifice is resorted to on each side, the thoughtful and experienced spectator can scarcely be at a loss in determining how this conflict must end. I dread the consequences of the introduction of the social principle, as the great engine of moral reform. I fear that the enemies of reform, having learned its efficacy, will strengthen themselves by its use. I fear that the real kingdom of God is not even yet sufficiently established in any Christian country, to render it safe to commit the cause of virtue to the test of numbers by entrenching it behind the social principle. The kingdom of God can only be built up upon sentiments and convictions, driven deep into the private heart, and over which the power of numbers, the voice of the multitude, and the public opinion can have no sway.

I shall not stop to consider the expectations and projects of those who have thought to bring about the happiness and peace, the refinement and safety of society, merely by the diffusion of knowledge in matters of science and literature among the people. The wisest and most zealous advocates of universal education will probably admit that, unaccompanied by moral and religious principle, it would be but a questionable benefit to the people, and a still more questionable bulwark of society.

Such are some of the forms in which men still continue to

attempt to disclose "the mystery of the kingdom of God." It is to all, who entertain such expectations and speculations respecting it, as much a mystery, as it was either to Gentile or to Jew. Christ only can make known this mystery. If with humble and docile minds we listen to him, he will solve the great problem.

He will tell us that the improvement, security, welfare and happiness of society and of mankind are to be attained solely by carrying the fear and the love of God to every human heart, by bringing the people as individuals under the sway of the great, everlasting principles of truth, justice, and benevolence, resting upon the will and law of God, as made known in his word. He assures us that in this way only can our patriotic and philanthropic hopes be realized. When the kingdom of God is thus built up upon Christian faith and virtue in the hearts and consciences of the people, then they will be prepared to receive and enjoy the most perfect freedom. Their political rights may then be safely extended to the utmost limit. Order will need no aid from law, for the law written in the heart will be clearly brought to light in every human breast; it will exercise, of its own energy, a most absolute and benignant sway, and a scene will be presented in which the brightest and most sanguine hopes of the most ardent and enthusiastic lovers of man and of liberty will be more than realized, and the sublimest visions of the prophets be all fulfilled.

This is not an overwrought fancy, or a fanatical extravagance. It is a literal description of the effect which would be produced, were the kingdom of God established in the world, in the manner and on the principles which Christ revealed. In no other way can it be established. It is a work, which the sins and corruptions and the still raging evil passions of men teach us, is yet to be done.

Here then we behold the office to which the ministers of Christ are called. We see its magnitude, its difficulty, and its glory. Those who have separated themselves to the work of promoting the knowledge and the power of the Gospel should regard themselves as engaged, not merely in advancing the interests of a particular sect or church, or in gaining converts to a favorite creed, but in a vocation which, as it has the establishment of the kingdom of God on the earth, that is, the improvement and happiness of the human family, for its object, is worthy of being considered as hon-

orable and as noble as can exercise the energies of a benevolent spirit. The Christian minister, while humbly and faithfully laboring to promote the cause of his Master in the field of duty assigned him, however limited its boundaries, or secluded its position, ought to feel that he is employed in the highest and most efficient service to which a patriot or philanthropist can be called. If he is true to his trust, and by his life as well as his doctrine advances the influence of Christian truth and virtue in the community, he may feel an assurance that he is contributing to the welfare and reformation of his country and his kind. The leaders of parties, the rulers of states, the controllers of senates may do much, and well, in removing the abuses and improving the administration of government; but he who carries the spirit of Christ into the hearts of men is the greatest benefactor of society, for he does that which alone can secure the real safety and happiness of the people.

Let him who bears the office of a minister of Christ keep this sentiment ever before him. It will encourage and sustain him, into whatever scenes he may be called. To the eye of the world he may perhaps appear to be employed in a lowly and ignoble vocation. Fashion, and riches, and ambition may look down upon him as they pass. Prejudice and bigotry may crowd him away from the high places of society, and he may have his walk only with the poor and humble and despised ones. But let him not for a moment lose sight of the dignity and importance of the work in which he is engaged. Let him remember that, in every sentiment of love to God and reverence for His law awakened by his efforts in the breast of a fellow-creature, he is performing a service for his country, and giving an impulse towards its happiness and safety, which, however unnoticed here below, will be recognized hereafter and crowned with glory and honor.

But in this great work of revealing "the mystery of the kingdom of God" on the earth, by bringing mankind under the control of the Gospel, all ought to be ministers of Christ; and all are ministers of Christ who labor in this work. The influence which every individual may exert to this end, cannot be over-estimated; no limits can bound it. Let all feel the obligation which thus reaches all. While we strive to be faithful to every political and civil duty and trust, let it be ever borne in mind as the great leading prin-

ciple of our conduct, that the only effectual and infallible remedy for the ills of society, the only sure and permanent means of social happiness and human reformation and refinement, is Christian principle; and that therefore the highest service we can render mankind is, to diffuse among them the truths and sentiments which the Saviour inculcated upon his followers, and charged them to transmit to all ages and communicate to all nations.

If it be given unto us to know this great mystery—to perceive that in this way only is the kingdom of God to be introduced, let us be faithful to the light that has reached us, and do all in our power to promote its coming by keeping our own lives and examples under the constant control of the principles of truth and justice, purity and holiness, and by sustaining those principles within the whole sphere of our influence. And then, however long the day of its triumph may be deferred, our own services will not be forgotten, our consciences will be clear, and in the last day of account great will be our reward.

THE MISSION OF THE CROSS.

WE lately made an extract from an early volume of Poems by Rev. Mr. Johns, of Liverpool. A friend has sent us a little piece, written a short time since by the same hand, which he says he does “not remember to have seen in print, but thinks adapted to the spirit of the *Miscellany* and likely to give pleasure to our Christian public.” We are glad to avail ourselves of his kindness and copy the following lines.

THE CROSS!—the Cross!—Lift it up on high!
Send it forth to all lands beneath the sky!
Lift it up, as the banner for God’s own war,
Where the day hath a sun, or the night a star!

Goes it forth o’er the waste with its fiery sands?
—Oh, let it not faint in the bearers’ hands!
There are souls, in the desert, for life to save,
Though they thirst not yet for the healing wave.

Goes it forth o'er the snows of the glittering pole?
 Even there may the Word make the bruised heart whole,
 Even there may the riches of prayer be known,
 And praise gush warm from the frozen zone.

Goes it forth o'er the isles of the far South Sea?
 Oh! deep may the prints of its bright path be,
 Till God's light hallow the golden air,
 And the savage weep o'er the Saviour's prayer!

The Cross—the Cross! Let it stream afar—
 But lose ye not sight of its nearer war:
 Let it brighten the Sands, the Snows, the Isles—
 But the *Home-Lost* look for its first glad smiles.

To win fresh fields, must the Cross still roam?
 —There are deserts of frost and flame at home;
 There are heathen hordes of the breadless poor,
 —Let each lift it up at his own house-door!

The Cross—the Cross! Lift it up on high—
 But think not alone of a distant sky:
 Look before ye, around ye, and behind,—
 Grief and guilt break hearts, for the Cross to bind.

Free as light, let it wander from pole to pole—
 But first shine at home on the dark in soul:
 Let it seek the *Unfound*, over wave and sand—
 But first find the *Lost* of our own poor land.

THE PEACE QUESTION.

THE field of the "Peace question" is a great one—far more extensive than is imagined by the readers of religious or political literature, who have not given it particular attention. Even its religious aspect, the bearing which Christianity has upon it, presents a view of unsuspected extent. We do not propose to survey this ground; our limits would not permit, were it desirable or

useful. We wish only to offer some remarks on a single point, viz. the claim which the whole subject has on the attention of the Christian philanthropist. This claim rests on three grounds,—the amount of evil intended to be removed—the duty of efforts for its removal derived from Divine precept,—and the practicability, or prospect of success in such efforts.

We have not room to give any satisfactory detail of the first of these elements, the amount of evil in war. For this we must refer our readers to the publications of Peace Societies; to which we would direct attention, as there they will find its various forms depicted in overwhelming magnitude and sickening horror. It is enough to say at present, that the result at which their statements have arrived put beyond question the fact, that the aggregate of moral and physical evil—comprising the destruction of human life, the sufferings of the injured and the sorrows of the bereaved, the devastation of the fairest products of nature and art, the impoverishment of nations and individuals, and above all, the fearful energy given to malignant passion and unchecked crime—has incomparably exceeded the sum of evil from any other source, and probably more than equalled the disastrous results of all other human sins combined. Even avarice, the chief obstacle to Christian love—emphatically denounced as “the root of all evil,” exerts its most calamitous power through the martial violence by which it is sustained.

Were there nothing but the view of this evil in all its magnitude to guide us, it would be sufficient to impose the obligation to remove it, if practicable. But we have, added to this, the most express Scriptural injunctions. The promise of our Lord, “Blessed are the peace-makers, for they shall be called the children of God,” has little of meaning or encouragement unless also interpreted as a command. If we prize the possession of a filial relation to God, we must strive to fulfil the condition on which it is bestowed. It is unnecessary to array before Christian readers of the New Testament passages more directly mandatory. Such injunctions as these, “love your enemies,” “avenge not yourselves,” “live peaceably with all men,” and others of similar import are thickly strewn over its pages; and were all language of this kind stricken from it, still the love-breathing spirit of the whole would be irre-

concilably opposed to malignant hostility. Even the right of self-defence is rested by its advocates on a few passages susceptible of a different meaning, and is denied by other passages far more numerous and clear. This right however we do not now call in question; we are contented to prove that the precepts of Christianity are interwoven with the principles of peace, and explicitly require their promotion.

We are aware that those who stand aloof from the peace movement, have methods of escaping from these obligations. It is first said, that those passages of the Gospel which bear so strongly on violent resistance, or enjoin universal love, are to be received in a modified sense, to be divested of their real import, and to be considered as imposing only a general forbearance and benevolence of feeling towards all our fellow-men; which benevolence however is quite compatible with vigorous action in their slaughter and destruction, when the occasion is a defence of national existence or even of national rights and interests! We could institute a course of remark that would be conclusive to show the fallacy of such interpretation; but we are not now discussing the right of individual, or even national self-defence. It is sufficient for our present purpose to say, that even the doctrine of general kindness and good-will, admitted to be taught in the passages under review, imposes—on all who believe in their authority—the obligation to diffuse these sentiments through the world; and by promoting their prevalence to disarm all aggression, and thus to render the question of the right of defence unnecessary. But Peace Societies are the only bodies existing who have specially in purpose the extension of these principles to all accessible countries, and it therefore becomes the duty of all Christians to countenance and aid them in this divinely appointed work.

Another way of evading the obligation of the pacific precepts of the Gospel is, to assume that they are designed to regulate the intercourse of individual disciples, and have no reference to nations. Rulers, who profess to be authorized and guided by Christian laws, still seem to consider themselves exempted from the pacific obligations of those laws, to which they expect, and even compel obedience in their subjects; and many pious men, who with more truth affirm that no government as yet is really Christian or is restrained

by Christian principles, still hold themselves bound to render obedience to the commands of the government, although they point to acts of aggression and bloodshed, which if originating with themselves they would shrink from as violations of Divine law. It will be, as it has been, ineffectual, to reiterate the reply—yet unanswered—always made by the friends of peace to this objection, that nations are but aggregates of individuals; that the law of God is paramount and universal, applying to his subjects in every relation and pursuit in which they can be connected; and hence that no such combination of them as is formed in political governments can exempt them from the obligation of the law which binds them as individuals; and as to the obedience of Christians to unchristian governments, it must be limited to such commands as are consistent with the laws of God; whenever they are contrary, the Divine law is paramount, and the human government must be disobeyed.

But this objection does not reach the position for which we are contending. The question before us is not, what should be the subjection of governments, as such, to Christian law, nor what is the limit of Christian obedience to unchristian governments; it is, simply, the duty of Christian individuals to shed pacific influences on those governments, and the nations they rule, by moral suasion. Settle the questions of national responsibility and political obedience as we may, the religious obligation to bring the conduct of nations into conformity to our own views of Christian principle remains untouched, and as sacred and imperative as ever. We are bound to induce the Mahometan and Pagan to do justice and love mercy, even if unconverted to Christianity, as much as to practise those virtues ourselves by the light of Christianity.

The last refuge of those who are indifferent to this object is the assertion of its impracticability. This is the prevailing excuse for inattention to it. Among religious and benevolent men we hear frequent acknowledgements, that the calamities of war are tremendous, and that the Christian duty of mitigating its rigors and bearing testimony against its corruptions is undeniable; but they feel as if this duty was discharged by making such acknowledgements, and expressing regret at the existence of war on all suitable occasions. They despair of any direct effect, by organizations of individuals, of subduing, or even diminishing a practice that pervades

every land ; rooted in the feelings and customs of men from the most remote antiquity, and maintained by the passions, power and fancied interests of sovereign rulers and nations. The reign of universal peace and good-will may indeed come over the earth in the far distant future, for it is foretold by prophets and was announced by angels, and is to be expected from the moral reform which God is evidently spreading through the world ; but all present efforts expressly for this purpose, in face of the unlimited extent of the delusions of passion and corruptions of power, are deemed premature—the labours of chimerical fanaticism.

Presented as an objection to cooperation in the measures of Peace Societies, this is the most imposing and formidable one they are called to encounter. It is the great theme of their present discussions ; and although in these discussions they are confident of ultimate triumph where attention is given, yet the magnitude of the inquiry—embracing as it does within its view the revelations of religion, and the records of history, the commercial interests of society, and the workings of public policy, the philosophy of the human mind, and the anticipated progress of truth—requires such attention, in the most candid and patient form in which it can be bestowed. We do not therefore meet this objection now to discuss it ; it is too great a field. Our object is merely to show, that where it is admitted that war has been and is productive of an immense amount of misery and vice, where it is believed to be opposed to the will of God and to the advancement of his kingdom, and where a combined body of Christians profess to show that this enormous evil can be removed by moral means, with the aid of those on whom they call, a cold inattention to their arguments is a course unworthy of those who lay claim to the character of a liberal philanthropy.

It is to be regretted that professed Christians have positively opposed the progress of the “peace-makers.” Ministers of the Gospel have even preached in favor of the principles of war. To be sure, an approbation of unprovoked, aggressive war has been generally, though faintly, disavowed ; but under a specious solicitude for the safety of a nation—its rights, its comforts, its prosperity, a martial spirit has been excited, which inevitably blinds the judgment to moral right and impels to every species of violent aggres-

sion. And where this has not been done, where it has even been reprobated, mere silent indifference has had the effect of an obstacle. We doubt whether there can be neutrality on this subject. We are not permitted to hope that ambitious rulers, or selfish politicians, or vain-glorious commanders can be made to feel a pursuit to be criminal, which they see to be approved, or at least not censured by pious Christians. But the voice of the Church—if faithfully raised—is all-powerful on this subject. The friends of peace hazard little in saying, that it is all they need for the accomplishment of their object. Let half the zeal by which Luther and his friends shook the Papal throne, or by which despotism and slavery and intemperance are made to cower under the rebuke of Christian principle, be exerted in favor of the pure Gospel doctrine of peace—let such zeal become general only among Christians, and thrones and principalities will withstand the moral storm in vain.

J. P. B.

DEATH.

WHAT is death, that we should fear it so? It is a change, whose transient terrors ought not, it would seem, to move us deeply. If we were a little more magnanimous, a little stronger, we should be superior to it. But for want of that little strength we are its slaves. The consternation of men before the truly benign messenger who comes to take them away from mortal life might, even in the most tragic scenes, move some tempers only to smile. Behold, for instance, one of the most agitating displays of the power of death, when he sports with the life and the works of man in a shipwreck. The dark storm has driven the vessel in which the trembling mortals are crowded upon the rocks, and is dashing it to pieces among the gloomy and resistless waves. What heart-rending horror sits on every countenance of those victims of the elements! with what precipitate and agonized despair do they cast themselves into the boats or lash themselves to the planks and spars, as if they were fleeing from an army of fiends! And for what? To escape, if possible, the pain of being buried for a few

minutes in the waters, and the transfer of their souls to another world, which we are taught is also a better. Truly this alarm is a thing to smile at. These frantic cries and gestures, as if some horrible calamity were befalling, remind us of the screams and struggling of children, whom the careful mother puts into the water, of a Saturday night, in preparation for the morrow's jubilee.

So we too are washed at the end of this dusty week of life. These sensual clogs, this diseased and overworked frame, which has needed so much tending and would never let us enjoy an unmingled pleasure, this eye which sees so little way, which stops at the surface of things, which beholds no spirit in the tree or the returning spring, which looks on the great universe with its shining orbs as a brute machine,—this dull eye, and ear, and these feeble hands, and the whole obstruction of this heavy constitution with its stains, are washed away from us, and we rise from the baptism and sleep of death to the eternal sabbath of God's presence, and clearer visions of his glory.

It is true there is nothing in death to cleanse us of inward vice. The evil passion, the material lust remain in the soul; and are only laid bare when the material covering is removed. These may be purged away only by those penitential fires which God in his wise justice shall kindle, to purify us from what does not hang upon the flesh. Not by death, nor by any thing of which death is the cause, but by necessary and fit retribution and penitence can moral evil be atoned. The victims of passion cleave in desire to the same objects after death, though the means of gratification may have been removed. Even as an ancient writer says, "the souls of those who have given themselves to bodily pleasures, and yielded themselves as it were servants to the same, and under the impulse of the lusts which obey those pleasures have violated Divine and human rights, having glided from the body, are still tossed about that same earth, nor do they arrive in heaven except after having been driven far away, through many distressful ages." But it is not death that effects this exile and distress; but a wicked life,—which, by being prolonged, only accumulates the causes of that exile and distress. Death is a deliverance from earthly clogs, and transports the evil and the good alike to that condition which is most suitable to their state.

NOTICES OF RECENT PUBLICATIONS.

THE FOUR GOSPELS : *with a Commentary.* By Abiel Abbot Livermore. Volume II. Mark, Luke and John. Boston : James Munroe & Co. 1842. pp. 358, 12mo.

ON the appearance of the first volume of this Commentary we expressed our satisfaction with both the plan and the execution.* After the copious annotations given on Matthew less remained to be said on the second and third Gospels. The matter in these Gospels not common to them with the first is well and faithfully commented upon, with the same distinguishing characteristics which we noticed in the former volume, except, in general, with greater brevity. Greek and Latin phrases, also, are occasionally introduced, from which we believe the first volume was free, and which are unnecessary here.

It appears to us a rather unequal allotment, that whilst a whole volume is assigned to Matthew, only half of a volume not much larger is devoted to John. The difficulty which attends all commentary, the difficulty of knowing where to stop, is peculiarly great in reference to the Gospel of John. The elevated and abstruse character of the words of Jesus recorded in this Gospel admits and invites great copiousness of discussion and exposition, and if the annotator passes beyond the bounds of mere verbal interpretation, much discretion and forbearance are necessary in prescribing to himself the proper limits. We think that Mr. Livermore has erred on the better side of too great brevity. Still we think he has erred, and that in many instances his commentary would be improved by being made more full. On the other hand, the opposite fault of consuming space with unnecessary explanations can rarely, if ever, be laid to his charge. We remember but one passage, the introduction of the Gospel, of which it seemed to us the exposition might have been at the same time shorter and clearer ; yet we say this with great diffidence, when we remember

* *Miscellany*, Vol. V. pp. 213—219.

what a load of commentary has been heaped upon this passage. Mr. Livermore's exposition of it, moreover, we deem the true one.

This volume is written in the same spirit of reverent piety, and with the same discriminating moral taste, which marked the first. We might not assent to all the criticisms which it contains. We doubt, for example, if the true explanation is given of the words of Zaccheus in Luke xix. 8. But we are, generally, more than satisfied. It would be easy, if our limits permitted, to indicate numerous instances in which hidden beauties are brought to light; important truth placed in a striking point of view; delicate traits of truth and nature in the narrative, furnishing undesigned and conclusive proof of its genuineness, disclosed; the controversial bearing of some passages candidly and kindly stated, and the practical instruction of others briefly and pointedly enforced. The promise given in the first volume has been well fulfilled by the second. We have now a good popular and practical Commentary on the most important portion of the New Testament. We commend it to our Sunday School Teachers, and to the laity generally, as excellently well adapted to meet their wants. We were in hopes of finding in this volume a promise, or, at least, some indication of a purpose, of extending the Commentary over the remaining portions of the New Testament. A good exposition of the much abused and perverted Epistles is now our greatest need. These writings are the great armory from which the weapons of theological error, of every sort, are drawn. We are tempted to say, that it is a rare thing to hear a right use made of them by any body. Detached portions are commonly quoted for rhetorical ornament, or from some apparent accommodation to the subject in hand, without reference to their true meaning in the connection in which they stand. It is time that these writings were restored to their legitimate use, that a knowledge of their real import according to a just and enlightened interpretation should become familiar to the minds of all intelligent Christians. The Commentary which can effect this desirable object cannot be hastily prepared. It should be the fruit of time, study and meditation. Mr. Livermore has already discovered qualifications for this work, and if he intends ever to undertake it, it is perhaps better that he has not fettered himself by any promises as to time.

DEDHAM PULPIT: or Sermons by the Pastors of the First Church in Dedham, in the XVIIth and XVIIIth Centuries: with a Centennial Discourse, by the present Pastor. Boston: Perkins & Marvin. 1840. pp. 517, 8vo.

THE "present inhabitants of ancient Dedham" will doubtless feel much indebted to Rev. Dr. Burgess, Pastor of the new Church and Society in Dedham, by whom the volume is compiled, for laying before them this collection of sermons published by the ministers of the First Church from 1638 to 1800. As is very properly remarked in the prefatory notice, "they are of some value as historical documents; and to recover such from dust and oblivion is a task which some future age will more justly appreciate." The discourses exhibit in striking contrast the style of preaching of the fathers with that of their successors; a contrast manifest also in the quantity given, as some of them contain about four times the amount of more modern discourses. We have no means of knowing whether the sermons before us are copied to the letter, but the presumption is that they are faithful reprints. We welcome this volume to our libraries with much pleasure, and hope the Compiler will be remunerated for his labors.

Having said thus much in behalf of the volume, we feel bound to notice some important errors. We are told in the dedicatory preface, that it is published "with a desire to preserve the history of this ancient church;" and an attempt is made in the discourse at the close of the volume to identify the Author's own Society with the First Church. "This church is," says Dr. Burgess, "and has ever claimed to be, in regular succession, the First Church in Dedham; and in testimony of it we have this day renewed our covenant in the same form of words which was adopted at the organization of this church two hundred years ago. This rank has been uniformly and cordially granted to it by all the *evangelical* churches, with whom *we* have fellowship and correspondence." It may be proper here to remark, that nearly all the churches which held "fellowship and correspondence" with the First Church prior to the secession of the Author's Society, now sustain the same relation to Dr. Lamson's. After the remarks

above quoted, the writer adds, with a contemptuous sneer, "the secession from the Parish on its settlement of a Teacher of morality and religion does not affect its identity. * * * Nor has the assignment of its funds to the Parish by the decision of the Court annihilated the church, or changed its identity. That decision simply gave the funds and furniture of the Church, in trust, to the majority of legal voters within the territory of the Parish for their use." Now here is a positive and palpable misstatement. Reference is made to the "Massachusetts Reports." What say these Reports? We quote. "Having established the points necessary to settle the cause, viz. that the property sued for belongs to the *First Church in Dedham*, sub modo, that is, *to be managed by its Deacons under the superintendence of the Church*, for the general good of the inhabitants of the First Parish, in the support of the public worship of God; that the members of the church now associated and worshipping with the First Parish *constitute the First Church*; and that the plaintiffs are duly appointed Deacons of that Church; it follows that the verdict of the jury is right, and that judgment must be entered accordingly." Here then, is what is written in the Court Reports to which reference is made; and which is arrogantly set aside by one who, under the pretence of preserving the history, misrepresents that history. Were any other evidence wanting to establish the fact that those (or some at least) who seceded from the First Church, did not at that day consider themselves as the original body, it may be found in the letter of resignation of Deacon Jonathan Richards, who resigned his office February, 22, 1819, in a communication addressed "to the First Church of Christ in Dedham." The renewal of the ancient covenant by Dr. Burgess's church is a recent act. Mr. Worthington, in his History of Dedham, says, that on the organization of the new church "a new creed and covenant" was adopted, and published under the title of "A brief summary of Christian doctrines, and form of covenant;" and also that four different forms of church covenant had been adopted in the First Church at different times.*

* The original covenant was adopted in 1638. It was renewed in 1683, under the ministry of Mr. Adams, with some additional paragraphs. In 1742 it was again renewed. In 1767 one more concise was substituted. No other alteration was made, as we are informed in Mr. Lamson's History, till 1793, when the form now in use in the legal First Church was adopted.

There are other faults in the volume which we might point out, were we disposed to cavil. The "statistical table," at the end, is far from being perfect. As we have remarked, many will be gratified, and instructed, by a perusal of the sermons of the early ministers; but whoever reads the Centennial Discourse of the pseudo "present Pastor" and receives it as authentic history, will find his credulity greatly abused.

DEVOTIONAL EXERCISES *for Common Schools*. Published by J. T. Buckingham. Boston: 1842. pp. 172, 12mo.

It is not altogether without reason, that the practice of daily devotional exercises in our public schools, and even the use of the Scriptures as a common school book, has been considered by some as of doubtful expediency. Regarding it only in itself, nothing would seem more proper than that the services of a school should be introduced with prayer, or that the young, above all other instruction, should be taught in their schools that "true knowledge of God" which his word conveys. Nor for ourselves can we think, that the evils that come with familiarity, or that may arise from an infelicitous manner of performing such duties, are sufficient to justify the omission. Yet in proportion to the difficulty or danger should be the care that they be performed aright,—with an unfailing reverence, but with that union also of gladness with seriousness of heart, so essential to the best influences on the minds of the young, and with an entire freedom from sectarian peculiarity.

With such views, and regretting as we should in any instance the omission of these duties, we welcome such little works as this before us. It is among the best compilations of the kind we have seen. The selections are drawn wholly from the Bible, and both in the matter, arrangement, and length of each service are judiciously made. The Compiler very properly adverts to the difficulties attending the subject, sometimes from the youth and inexperience, and perhaps timidity of the teacher, sometimes from the inattention or levity of the pupils. To these difficulties this little

work supplies a remedy. It relieves a young teacher from embarrassment; and the lessons themselves—from the Proverbs, the Psalms and the Gospels—are at once so brief, simple, and judicious, arranged in sentences to be read by the instructor and responses in sentiment as well as form by the scholars, as can scarcely fail of commanding their attention. Should the Compiler be encouraged to add to his selections in another edition, we hope he will fulfil his purpose of inserting some of the most striking passages from St. John's Gospel, and, we should add, from the Epistles of the same Apostle, as peculiarly suited to the understanding and affections of the young.

LETTER to *Rev. Frederick T. Gray; being Strictures on two Sermons, preached by him on Sunday, November 29, 1841, at the "Bulfinch Street Church."* By a Proprietor of said Church. Boston: B. B. Mussey. 1842. pp. 62, 8vo.

LETTER to the Friends of *Rev. F. T. Gray and the Bulfinch Street Church, occasioned by "Strictures" &c.* By a Proprietor. Boston: J. Munroe & Co. 1842. pp. 64, 8vo.

It seems necessary to take some notice of this unpleasant controversy, though to many of our readers its merits must be already well known. In fact, the essence of the matter can be put in a nutshell. The Bulfinch Street Church having gradually fallen off from the Universalist party and renounced the doctrine of "no future punishment," a resolute effort was made through Mr. B. B. Mussey to recover the lost flock. This attempt began years ago, and has been continued to the present time. It was seen through however, and thwarted by the same means used for its accomplishment, that is, by the purchase of pews by persons who were not, and did not mean to be worshippers with the Society. The power, thus obtained by the friends of Mr. Dean and "Restoration" doctrines, was employed to settle Mr. Gray, in accordance with the wishes of all the church and of a large majority of the original proprietors of the house.

We not only regret the necessity which was thought to exist for

such a warfare of craft with craft, but it seems to us better in such a case to suffer much than to have our "good evil spoken of." The majority of the Society with their Pastor saw fit, many years since, to renounce the fellowship of a party with which they had no sympathy. It certainly seems very hard that their peace should be disturbed and their very existence endangered by the intrusion of a few strangers, and the introduction of this unworthy mode of revolutionizing a society against its will. It appeared to the Society, and we fear truly, that the effort could be defeated only by the same steps which promised it success: and the essence of the *Strictures on Mr. Gray's Sermons* is, that they did make such an effort, the real cause of it however being unfairly kept out of sight. The second Letter does little more than show that Mr. Gray had no part or lot in taking these defensive steps, and that they were the only alternative from an entire sacrifice by the Bulfinch Street Society of all it held dear.

This controversy reaches back in its real origin to an early period. It is well known that in 1831 a division took place in the Universalist ranks, between those who believed in some and those who recognized no punishment after death—between the Restorationist and (the properly so called) Universalist denominations. The secession from the latter party was headed by Mr. Dean, the pastor of this church. A feud immediately arose between this body, and the parent sect which it deserted for the truth's sake. The struggle which has just closed in the Bulfinch Street congregation cannot be understood without recurring to this previous history. Independently of the facts contained in the pamphlets before us, we know that the prevailing sentiment of this congregation has for some time been that which it now avows; and from a careful examination, page by page, of this attack and reply, we are satisfied that Mr. Gray's call was a natural result of causes which had been long at work independently of himself, that not a single friend of his came into the Society before his election to influence the result, and that the charge every where conveyed in the "*Strictures*" of an introduction of foreign members to take the Society out of its original hands is justly retorted upon those who attempted, but failed in a similar purpose. We think that this prolonged disturbance of a congregation, by those who do not worship in it, must have now reached its close.

UNCLE SAM'S *Recommendation of Phrenology to his Million of Friends in the United States. In a Series of not very dull Letters.* New York: Harper & Brothers. 1842. pp. 302, 18mo.

OUR esteem for the Author rather than any faith in Phrenology led us to read this book, and prompts us now to recommend its perusal to others who may like to see how one can write on Phrenology, who believes in its truth and immeasurable importance, yet is too simple-hearted to dogmatize, and too much a lover of the people to affect a needless parade of science. The style which the Author has adopted, is not agreeable to us. We presume he thinks it will procure for his book a wider circulation, but we believe he has mistaken the taste of his countrymen, as well as his own power. There is a prevailing attempt at humor, which bears so much the character of effort as to defeat its own end. He also covets forms of expression which are peculiar, without possessing any obvious or real advantage over others which are more common, and in reference to its language the book presents a positively bad example of composition. We think this a serious fault, for which no sufficient justification is afforded either in the nature of the subject or in the preference of the writer. No one who prepares a book for the public has a right to pour impurities into "the well of English undefiled." Apart from these objections, the Author has advocated Phrenology in a pleasant and instructive way. A smile may now and then be raised, but it will be a smile of good-nature at his fond credulity. The point which is most strongly presented, and which seems to have impressed his own mind most deeply, is the arrangement of the organs of the brain relatively to each other. The volume is divided into chapters, with quaint titles, descriptive each of a particular organ. At the close of this survey hear with what a confident faith he speaks.

"We have now gone over the several faculties of the mind, as discovered and generally acknowledged by phrenologists. Now let us ask, Is there not a most remarkable adaptation of faculties to the known objects, qualities, and relations of external nature, and also to the several relations of human life? Farther, does not the arrangement of the organs of the brain indicate a wisdom more

than human? Is there to be found, on the earth or in the heavens, an order more perfect? If this order be not one established by the Creator, but is the invention of man, the genius that could invent it would be greater than the world has seen yet. This grouping of Propensities, Intellectual Faculties, and Sentiments in the part of the head most appropriate, as respects convenience and dignity of function—just think of it. Not only so, but the position of each member of the group in relation to each other member—is it not wonderful? The genius might as well have been found who could invent the system of the heavenly spheres prior to the discoveries of Philosophy, as the genius capable of inventing Phrenology.”

Towards the close of the volume we have an account of certain experiments made by the application of animal magnetism to the phrenological organs, that resulted in facts which we admit it lies beyond our philosophy to explain.

HALF CENTURY SERMON, *delivered on Sunday Morning, April 24, 1842, at Jamaica Plain. By Thomas Gray, D. D., Minister of the Congregational Church there.* Boston: 1842. pp. 44, 8vo.

JAMAICA PLAIN, as our readers in this neighborhood know, is a part of the town of Roxbury, lying between the lower and upper Parishes, and incorporated as a Third Parish in 1772. The first minister was Rev. William Gordon, author of the *History of the American Revolution*, a Scotchman by birth, who after remaining with the people fourteen years, returned to Great Britain, where he resumed the ministry and died at the advanced age of eighty. After an interval of seven years the present pastor was ordained, having commenced his pulpit services with this congregation a year previous. A half century therefore has passed since he preached his first sermon to them, and doubtful how many days yet remain to him on the earth, he thought best at the close of this period to review the history with the events of which he probably was more familiar than any other person. Though not yet a very old man, Dr. Gray remarks that he “now stands the oldest ordained minister connected with a parish, without a colleague, and

who still preaches, of all Christian denominations throughout the Commonwealth, with the exception of one only," Rev. Peter Eaton, D. D., of Boxford, Mass. The instability of the ministerial relation and the increase of religious sects which he has of late years witnessed are noticed in a tone of sad, yet not impatient comparison with the former days.

"In this whole town [with its three parishes] there were only three churches and three ministers, all of one heart and of one mind, brothers literally in every kind feeling and affection, and as perfectly known, loved and understood by each other, as though they had been actual brothers. Now there are eleven churches and eleven ministers, and fifteen other clergymen besides, making in amount twenty-six, and of almost as many varying creeds,—most of them scarcely known to each other even by name, though residing so near, much less by neighborly, or social and friendly intercourse, as formerly."

The facts which have been used as the materials, in part, of this discourse, and of the notes appended to it, are of local interest; but it is by such memorials, as is justly observed, that "the history of the town, the county, the Commonwealth, and finally the country, may be preserved, and perpetuated in durable records." Dr. Gray disavows all "sympathy with religious excitements or religious ostentation," and counsels his people to discharge "the calm, retired, noiseless, practical duties of life." He adverts in tender remembrance to the changes which death has made in his pastoral and domestic relations, and to the "much loved colleague" whose "sudden removal" many beyond the bounds of his home and parish still lament. The parting blessing of one whom we may now style a patriarch among the churches gushes from his heart as he closes this address to the people of his charge.

WAR AND CHRISTIANITY: *an Address before the American Peace Society on the Fourteenth Anniversary in Boston, Mass., May 23, 1842. By Samuel E. Coues.* Published by request of the Society. Boston: American Peace Society. 1842. pp. 26, 8vo.

THIS is one of the most able and eloquent addresses on this subject which we have ever met with. It is at the same time

earnest and judicious, fervent and liberal, far of sight, yet not forgetful of immediate relations and duties. With a notice of its main topics we would commend it heartily to the Christian public, rejoicing that the spirit of Mr. Ladd has not departed from the cause he loved so well, but that peace principles are now spreading their wings for a higher, wider flight.

After stating the stand-point of the Society, Mr. Coues examines the objections; first, that the principles of the Society are too high, secondly, that it is withdrawing our support from government, thirdly, that it is a Christian duty to defend one another with the sword. After answering these objections, particularly the last, with a good deal of power, he produces first the testimony of the ancients against war, next that of the Gospel. He then looks at the argument from expediency and that in support of defensive war, and closes with urging feelingly the importance of peace to the country and the Church.

We are glad to put under our readers' eyes the motto quoted on the title-page of this pamphlet, from Bishop Taylor:—"If men be subjects of Christ's law, they can never go to war with each other." Are not these true words?

HUDSON'S STORIES *for Children*. Boston: William Crosby & Co. 1842. pp. 198, 18mo.

THIS little book contains seven separate stories, supposed to be told by Captain Hudson to his grandchildren. "They were written for the use of a teacher of a private school in the city, who is in the practice of reading, occasionally, select stories to his pupils, as one means of improvement." All the stories are excellent in their moral, but of unequal execution. The first half of the book is simple and engaging, as well as instructive. The last half, or the last two stories, may seem to a child to be cumbered with words and made intricate by digressions, so that many a little reader will skip whole pages. But he will still get enough to reward him, and find nothing that can harm.

INTELLIGENCE.

CAMBRIDGE DIVINITY SCHOOL.—The anniversary exercises at this institution occur in July, and consist of a Discourse before the graduating class, the Dissertations of the class, a meeting of the Alumni, and an Address before the Society of the Alumni.

The Discourse is delivered on the Sunday evening previous to the day of the Annual Visitation, when the other exercises are attended. The preacher this year was Rev. Edward B. Hall, of Providence, R. I.; who founded his discourse upon Hebrews x. 35: "Cast not away therefore your confidence, which hath great recompense of reward." He began by remarking that one great obstacle to the success of the minister at the present time is a want of confidence in the ministry; while yet both to the minister himself, and to those whom he is to serve, there can be no greater aid than the presence and power of a right confidence. It was Mr. Hall's object, to do what he might to counteract this prevalent want of confidence, by showing how it bears upon Christianity itself, upon its peculiar institutions, its outward support, and its inward reward. 1. There is a want of confidence in *Christianity itself*. A feeling so vague it may not be easy to define or trace; but it may be understood by considering what confidence in Christianity should be in order to a right defence and reception of the Gospel. To such a confidence two things are essential; first, a hearty faith in the truth of the religion—a faith which will make no concession or accommodation in order that the world may the more easily be brought to the Christian standard; and secondly, an equally hearty faith in the reality and necessity of Christian salvation. 2. Passing from these general views, Mr. Hall proceeded to speak of that which is more marked and palpable; viz. a want of confidence in the *peculiar institutions* of Christianity. Many who have faith in the religion think lightly of its forms. Those who minister at the altar have a duty in respect to this subject, which is indicated by tracing the feeling in question to its source; and that source is the low state of morals in the community. Individuals and nations explain away, instead of living out, the requisitions of the Gospel. Some persons, distrusting all present modes, would aid Christianity by establishing new ones. Here, two connected questions meet us; is this the true way of accounting for the evil; and does it suggest the best mode of remedying it? To both these questions we answer, No; inasmuch as we are not ready to admit that the institutions of Christianity were not designed to be permanent. It is not a change of ordi-

nances that we want, but an increase of faith, and a disposition to improve established ordinances. It is we, and not the ordinances that need changing. It is not more form that we want, but more prayer; not a new philosophy, but a new heart. 3. A want of confidence in regard to the *outward support* of Christianity and the ministry. We see it in the action of patrons of theological learning; we feel it in the difficulty of supplying the wants of the religious community. The ministry is suffering, what all other classes are suffering, the trials of a general spirit of restlessness and radicalism. Yet the revolution through which we are passing has at least one redeeming element; that it makes the ministry depend for its support more than ever, and more and more, on the minister himself. The office will no longer sustain him; he must sustain the office. The fear of a few, that other professions or callings will obtain an alarmingly disproportionate ascendancy over this, is groundless. A true faith in Christianity, a just estimate of himself and his mission, a spirit neither timid nor conceited, neither servile nor assuming, are all that is required of the minister. With the puerile, wanton, insidious, destructive radicalism which is raging all around us, we have no sympathy. The remedy is in the hands of parents and teachers. It is they who lack confidence, and they who repress it when it is springing up in the fresh and fervid spirit. It is they who too often fail to foster early inclination for the sacred calling; or, still worse, who deaden it by sordid calculations and comparisons. 4. In regard to the *reward* of the minister there is, also, a want of confidence peculiar to the times. There are expressions of discouragement among ministers; there is a want of faith in their own mission, and in the interest of the people in it. Yet in avoiding discouragement let us not run upon the opposite rock of self-conceit, self-reliance and false independence. Let the young especially go forth fully assured of the reward awaiting fidelity; trusting in the grandeur of the truth they are to bear, in the dignity of the nature they are to address, in the presence of God who inspires, and of the Saviour who leads them. The discourse concluded with a few appropriate remarks addressed immediately to the members of the graduating class.

The Visitation of the School took place on Friday, July 15, when eleven students, having completed their course of preparation for the ministry, read Dissertations on the following subjects. "Religious Fictions"—Mr. John F. W. Ware, of Cambridge. "The just influence of Reason, Tradition, and the Scriptures in the search after the truth"—Mr. Amos Smith, of Boston. "The importance and application of Social Influence in Religion"—Mr. Augustus R. Pope, of Boston. "The Pulpit and the Lyceum"—Mr. Samuel Pettes, of Boston. "The sentiment and duty of Reverence"—Mr. George W. Packard, of Providence, R. I.

"The Obligation of an enlightened Christian to conform to prevailing Religious Usages"—Mr. Joseph Osgood, of Kensington, N. H. "Exposition of John xvii. 5"—Mr. John T. G. Nichols, of Portland, Me. "The Practical Christianity of the Third and that of the Nineteenth Century"—Mr. William O. Moseley, of Newburyport. "The comparative strength and prospects of Romanism and Protestantism at the present time"—Mr. Frederick D. Huntington, of Hadley. "What is to be understood by the 'Coming of Christ in his kingdom'?"—Mr. Thomas Dawes, of Cambridge. "The Minister a Reformer"—Mr. Dexter Clapp, of Westhampton. Prayers were offered by Rev. Dr. Ware, Jr., and Rev. Dr. Noyes, and hymns were sung in the course of the exercises by the members of the School.

After dining together in one of the public halls, the Alumni met as a Society in the College Chapel. The Officers of the last year were re-elected, viz. Rev. Henry Ware, Jr. D. D., *President*; Rev. Convers Francis, D. D., *Vice President*; Rev. Samuel K. Lothrop, *Secretary*; Rev. Artemas B. Muzzey, Rev. William Newell, Rev. George E. Ellis, *Committee of Arrangements*. Rev. Dr. Channing having signified his inability to deliver the annual Address, to which service he had been chosen, it devolved upon Rev. Dr. Nichols, his substitute, and it became necessary to choose both a First and Second Speaker for the next year. Rev. Henry Ware, Jr. D. D., was elected *First Speaker*, and Rev. Convers Francis, D. D., *Second Speaker*. Rev. Dr. Noyes, from the Committee on a third Professorship in the School, made a verbal Report, that the Committee had not deemed it expedient to take any steps in the matter. The defects inseparable from the present insufficiency in the number of teachers were clearly shown by Dr. Ware, but the time did not allow any discussion to arise upon the subject. At 4 o'clock the Society adjourned to the meeting-house, where, after prayer by Rev. C. A. Bartol, of Boston, the annual Address was delivered by Rev. Ichabod Nichols, D. D., of Portland, Me.

Dr. Nichols had chosen for the subject of his Address the Philosophy of Moral Action, with particular reference to the Christian Ministry. After remarking on the pertinency of the subject to the occasion, and on the propriety of bringing the motive power within the notice of Philosophy, he offered a few general observations on the character of moral apparatus. It should conform to the nature of the powers to be cultivated, which are essentially active, because moral power is an *exercise*. He then proceeded to show what God has done to enforce the importance and illustrate the nature of moral action, alike in the structure of our minds and in His special dealings as seen in the Bible. There all miracles are connected with moral truth. The words of the New Testament, and its examples bear on this subject. We have a

biographical religion; especially in the ethical totality of excellence—the Gospel incarnate—of the life of Jesus Christ, the great psychological miracle of Christianity. Again, what moral adaptation is there in the instructions of the Bible to different conditions? This we should consider, and avoid moral anachronisms in our associations. Again, in the supernatural character which pervades the Divine revelations the philosophy of moral action is apparent. Christianity has its intrinsic evidence, but so likewise has it its miraculous proof. The support on which it rests in our belief, we may not be able to distinguish; though unseen, it may be real. It is next to impossible to discriminate between central convictions of the mind and traductive truths imbedded in the mind by the progress of the Gospel. The philosophy of moral action leads us to expect that a miraculous revelation would be miraculously supported. The usual and the special phenomena—the vegetation of the plant, and the raising of the dead—happen as often as each is needed; and this is the description of a natural Providence. If we had not miracles, we should wonder why such important truths were not proved by sufficient evidence; without a miraculous argument we should have had a hard task to defend Christianity against an incredulous mind. This remark Dr. Nichols illustrated by presenting the successive replies which a skeptic might make to one who should attempt to recommend the Christian faith without the support of this argument. Once more, the philosophy of moral action is seen in the ministry as recognized by Christianity. This is the only religion which offers a priest whose sole office it is to teach truth. *Elasticity* is the needed and admirable characteristic of Christian truth. The Christian vine is full of buds, not all unfolded at once. The present Christian ministry is the last form of moral action, according to the philosophy of that action. The minister ought then to maintain a profound sense of the responsibility of his office. He should turn every instrument to the promotion of the great object of his labors. He should neglect no means of recommending his religion to men. What would have been thought by practical men, if in the American revolution, while one party insisted on the subjective or intrinsic, and the other on the historical recommendation of liberty, they had wasted their strength in disparaging each the other's argument? Let not the ministry divide and waste *their* strength. There is great need of clearer apprehensions of moral truth and obligation. Finally, addressing himself to his brethren in the ministry, Dr. Nichols remarked, that as they work on the general tone of society, they cannot see the effect of their labors, but still their efforts are not lost. Because man is a man, the ministrations of their office will always be dear to him. Humanity invokes their services.

The vacancy in the Professorship of Pulpit Eloquence and the Pastoral Care in the Divinity School, occasioned by the resignation of Dr. Ware jr., has been filled by the election, on the part of the Corporation, of Rev. Convers Francis D. D. of Watertown to fill this important place. Dr. Francis, we learn, has accepted the appointment, and will commence his duties at Cambridge with the next academical term.

CELEBRATION OF INDEPENDENCE.—The celebration of our national anniversary was this year conducted, we believe throughout the country, in a manner far more agreeable to correct taste and feeling than the practice of most former years. It afforded a bright spot amidst the dark aspects of the times. Party spirit was almost wholly kept out of sight. Political management and declamatory republicanism gave place to a more just appreciation of the duties and the privileges of the American people. The arrangements which were adopted for honoring the day proceeded on a higher ground of sentiment than politics alone could furnish. The intellectual and moral improvement of the people was made the chief subject of attention, instead of that boisterous but spurious patriotism which has often appropriated the day to its own uses.—The Temperance Societies and the Sunday Schools availed themselves of the occasion for giving a new impulse to the good work of reformation and instruction to which they are respectively devoted. In this city there was less of military show, and more of moral manifestation, than we recollect to have ever seen before. The Oration before the municipal authorities was distinguished by its sound and forcible exposition of the necessity which exists for a better education of the mass of the people. Faneuil Hall, the "cradle of liberty," was occupied in the morning by the children of the Baptist Sabbath School Union, whose procession made a grand display. The children were arranged in order, with their teachers, and various banners, and were preceded by a band of music and the ministers of the churches with invited guests. In the Hall prayer was offered by Rev. Dr. Sharp, odes written for the occasion were sung by the children, several original pieces—one of which was a dialogue between John Hancock and Samuel Adams, who were supposed to have left the frames where they had so long hung, to converse upon the moral spectacle before them—were recited, and addresses were made by the Mayor of the city, Rev. Messrs. Cushman and Hague, and Moses Grant, Esq. At a later hour in the day the same place was filled by the Washington Total Abstinence Societies of the State. A vast number of persons were attracted to the city from the neighboring towns during the day and evening, and

all the houses in town seemed to have emptied their inhabitants upon the streets and Common; but we witnessed no disorder, and saw no one intoxicated. Such celebrations become a free, Christian people. They show that if passion and sin have made fearful ravages in the land, faith and principle are also at work to counteract the evil. God give the latter the advantage!

The pleasantest spectacle which the day presented was the procession of the children from the Warren Street Chapel, (Rev. Mr. Barnard's,) carrying flower-baskets and bouquets to the Common for sale. It was so beautiful a sight, the whole plan was so well conceived and so happily executed, that for the sake of those of our readers who could not enjoy the pleasure of seeing it we have obtained from a friend the description which is given in the following article.

FLORAL PROCESSION.—For several years past the teachers and children of the Warren Street Chapel in this city have been accustomed to exhibit and sell bouquets and baskets of flowers upon the Common on the morning of the 4th of July. The practice was introduced partly for the pleasant and good influences it might have upon the people, and partly for the means it might furnish towards the support of the Institution. Both objects have been attended with success. The teachers have usually made large numbers of moss-baskets, and have never found any difficulty in procuring a sufficient quantity of flowers wherewith to fill them, or to make nosegays. The whole has been borne to the Common in a Floral Procession. And the crowds that have gathered to see or to purchase have never failed to give every indication of their delight and approbation. Each year the affair has gained in importance. For the present season greater preparations were made than ever before. Upwards of two thousand basket-frames were formed. To cover them with moss and fill them with flowers, obliged the teachers to put forth all their own energies, and solicit assistance in every direction. Circulars were sent to other Sunday Schools, and intimations of their wants were conveyed to various friends of the institution. A full and cordial response was immediately returned, liberal and beautiful donations of flowers and moss continued to be received till the sale was over, and assistance of the most gratifying and valuable kind was rendered to the last moment. More than fifty Sunday Schools, of all denominations, in Massachusetts and the neighboring States, forwarded their offerings. And private gardens without number contributed their choicest productions. Among the richest bouquets, at least in the estimation of the heart, were, one from a man confined as a prisoner in the House of Correction at South Boston, and another from a lad, belonging

to a distant parish, who two years ago *saw* the flowers as he cut them, but now sent the second annual nosegay since he has been totally blind.

The procession left the Chapel at 8 o'clock in the morning. Four marshals upon horseback were required to open a passage through the crowds in the street and mall, and prevent too great a press in the rear. Fifty young gentlemen walked upon the flanks, to preserve the line and assist the children. They and the teachers carried bouquets and baskets. The older pupils of the Chapel were arranged in five divisions, and numbered about three hundred. Two divisions, embracing nearly two hundred, were added as delegates from Sunday Schools in the country and the city. The flowers were carried in open baskets, and the moss-baskets were hung upon crosses, of two, four, or six each, according to the strength of the hands to which they were to be committed. Still the whole that were prepared could not have been conveyed, had not a cone been presented by one friend and an arch by another, the former to hold four hundred, and the latter two hundred baskets. Various banners and decorated emblems occurred at intervals. The American ensign was gathered into a festoon under the arch of baskets. A large copy of the Warwick Vase, in moss and grape-vines, went at the head of the procession. It was filled with the rarest flowers and borne upon the shoulders of two lads, accompanied by four little girls with caps of moss, evergreen, and rose-buds. An evergreen cross followed, with the text, "Consider the lilies," over a bunch of those flowers. An excellent representation of "the moss-covered bucket" succeeded, with water-lilies and a suitable inscription. This afterwards decorated the table of the Washington Total Abstinence celebration. A moss anchor, with the words, "Eternal Hope, Perpetual Spring," was carried by two lads in sailor costume, with the cable of evergreen entwined around two girls. And there was a very large and elegant vase, the offering of some friends in Newburyport, covered and filled with great taste and beauty, and bearing the three mottos, "Lovely to the eye, Eloquent to the heart," "Ministers of Hope, messengers of Joy," "In wisdom hast Thou made them all."

A band of music accompanied the procession. The streets were filled with spectators. Every one appeared delighted, not a few shed tears. In going down the Mall it was intended that the procession should pass that of the Baptist Sunday Schools, who were on their way to Faneuil Hall, and exchange salutes with them. Want of experience in such matters and the denseness of the crowd prevented the execution of this purpose, to the regret of both parties. The flowers and baskets were exhibited in an enclosure upon the Common for a few moments, while the choir sang an appropriate song. The sale com-

menced—and in an hour everything was disposed of. Upwards of \$820 were received, which will leave a large sum for the benefit of the Chapel after all expenses are paid. Owing to the celebration's falling on Monday, the flowers had lost much of their freshness. This did not seem to abate the desire or satisfaction of the purchasers, though it rendered the receipts more gratifying in the eyes of the conductors of the affair.

RELIGIOUS ANNIVERSARIES AT NEW YORK.—The anniversary meetings which are held in the city of New York in the month of May were attended this year as usual. Abstracts of the Reports and of the addresses are given in the *Observer*. One fact we notice in reference to the Societies generally,—that the receipts this year exceeded in amount those of the previous year. The interest which the friends of these institutions take in their success continually increases, and though great efforts are made to replenish the treasuries which large annual appropriations exhaust, yet the willingness of the people to contribute for this purpose seems to grow with the demand. The receipts of the *American Bible Society* were nearly \$135,000; the number of Bibles and Testaments issued 257,069. The Board of Managers have unanimously determined, that they will print no more Bibles or Testaments translated from the Vulgate; “plates for a new Spanish Protestant Testament have been ordered.” Stereotype plates of the New Testament and the book of Psalms, in raised letters for the use of the blind, have been prepared under the direction of Dr. Howe, of Boston. “The Secretary of the Navy has ordered the chest of each seaman in the service to be supplied with a copy of the word of God.”—The *American Tract Society* received the last year in donations nearly \$35,000, and for sales over \$56,000. Their circulation of volumes in the same time had exceeded 185,000, and of publications of every kind, including tracts of the smallest size, they had put in circulation nearly four millions and a half. “Packets of assorted tracts, of 376 pages, price 25 cents, are sold at the depositories, and by booksellers and merchants.”—The receipts of the *American Home Missionary Society* were over \$92,000. “More than 40 per cent. on the amount appropriated in aid of feeble churches is paid back by them, during the year, into the different channels of Christian benevolence.” The number of missionaries in commission during the year was 791; the number of congregations and missionary districts, 987.—The *American Education Society* received during the year a little less than \$26,000. “The present debt of the Society is \$35,539. The Scholarship Fund now amounts to \$61,518. The whole amount of the

Permanent Fund of the Society is \$75,148." The number of beneficiaries assisted, in different stages of their education, was 615; but the number received to the patronage of the Society, during the year, only 67. "There has been a considerable diminution every year, for several years past. In 1838 the number was 203; 1839, 160; 1840, 138; 1841, 121; 1842, 67." The obvious inference is, that the Society is losing favor, either with the churches who supply it with means, or with the young men who are the objects of its charity, or perhaps with both.—The *Foreign Evangelical Society* had received the last year nearly \$16,000. This was only its third anniversary, and the Report congratulated the members on "the high rank it had already taken among the charities of the day, and the encouraging aspects of its field of operations."—The *American Seamen's Friend Society* had received nearly \$21,000, or almost twice as much as in the previous year. A new Sailor's Home has been provided in New York, "the whole expense of erecting and furnishing which, including the ground on which it stands, exceeds \$40,000." "It is estimated that there are now on the ocean at least six hundred pious captains, and more than ten times that number of praying sailors."—The Report of the *American Temperance Union* exhibited "the glorious progress of the cause during the past year. The number of pledges obtained throughout the country is estimated at half a million. Of these 30,000 were in Kentucky; 60,000 in Ohio; in the whole West, 200,000; "and it is supposed that of these every seventh man is a reformed drunkard, and every fifth man a reformed tippler. In Maine 50,000 pledges have been given, 5,000 of whom are reckoned reformed men. In Boston 20,000, of whom 13,000 are reformed." The slightest attention to facts in regard to the population of this city will show how extravagant an estimate this must be. The officers of societies formed for the suppression of vice injure the cause they would promote by such conjectural calculations. The Union were addressed in a long and eloquent speech by Hon. Mr. Marshall, member of Congress from Kentucky.

The Baptists have organizations of their own for the prosecution of the ends of Christian benevolence. The receipts into the treasury of the *American and Foreign Bible Society* the last year exceeded \$25,000. "Two corrected editions of the English Bible were printed during the year." The *Home Mission Society* reported as "the total amount of receipts, including those of auxiliaries," over \$57,000; number of agents and missionaries employed by the parent Society and by auxiliaries, 367. The receipts of the *Board of Foreign Missions* exceeded \$71,000; number of American missionaries and assistants, 105; native preachers and assistants, 110. The *Publication and Sunday School Society* had received nearly \$13,000. Among the works they had printed were 3000 copies of the "Pilgrim's Progress."

ANTI-SLAVERY ANNIVERSARIES.—These were celebrated the present year in New York and Boston, apparently with increased confidence on the part of their friends in the wisdom and success of their measures.—The *American Anti-Slavery Society*, the older of the two national Associations, met in New York, May 11. Their receipts had amounted to a little more than \$10,000. The Report “spoke in very favorable terms of the operations of the Society by its newspapers and agents.” Messrs. Burleigh, Phillips and Bradburn were the chief speakers.—The *American Foreign Anti-Slavery Society*, the “new organization,” which also met in New York, had succeeded in paying off their debt, but it had been found necessary to suspend the publication of the *Anti-Slavery Reporter*. Mr. Lewis Tappan and Rev. Mr. Pennington, a colored minister, addressed the meeting.—In this city the *Massachusetts Abolition Society* “held its annual meeting on the 24th of May. Among the speakers were Rev. N. Colver, William Goodell, Rev. Messrs. Cummings, Trask, and others. A good spirit was manifested, and \$1000 subscribed on the spot to the funds of the Society.”—The *New England Anti-Slavery Convention* commenced their meeting on the same day, at Chardon Street Chapel, and continued in session four days. Various resolutions were discussed and adopted. The speakers were N. P. Rogers, S. S. Foster, J. A. Collins, C. C. Burleigh, W. L. Garrison, H. C. Wright, J. S. May, S. Sprague, W. Phillips, G. Bradburn, J. M. Spear, J. N. Buffum, J. F. Hilton, C. L. Remond, A. Kelley, and others. The immediate dissolution of the Union was pronounced necessary in a series of resolutions offered by the business Committee; which were discussed, Messrs. Garrison and Phillips supporting, and Mr. Bradburn opposing them, and were finally laid on the table.—“The *Liberty Voters* of Massachusetts held their adjourned convention for the nomination of a candidate for Governor, at the Marlboro’ Chapel. Hon. J. G. Carter, of Lancaster, occupied the chair. The committee on nominations reported the name of Samuel E. Sewall, Esq., of Roxbury, as a suitable candidate for Governor, and he was unanimously nominated by the Convention. An Address to the citizens of Massachusetts, written by Mr. Whittier, was read and adopted. Speeches were afterwards delivered by H. B. Stanton, by the President, and other gentlemen.”—The *Convention of Evangelical Congregational* ministers and laymen met May 26. Rev. Samuel Osgood, D. D. presided. “A set of resolutions were discussed and adopted. Committees were appointed to prepare suitable addresses to be laid before another meeting to be called at a future time. Considerable part of the discussion was upon the neutrality of the American Board [of Commissioners for Foreign Missions,] as that seemed to be the prominent topic in the public mind. The speakers were Messrs. Osgood, Phelps, Colver, Goodell, Allen, Lee, Tappan, Galusha and others.”